



Note: Please read, practice :

The Way The Noble Messenger Offered His Prayer

*By
Mufti Jamil Ahmed Naziri*

*Translated into English By
Rafiq A. Rehman*

DARUL ISHA'AT
Urdu Bazar, Karachi-1,
Pakistan. Tel : (021) 2631861

Note: Please read, practice and convey the message of Islam to others! Jazakallah khairan.

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A Word From The Publisher

Prayer (as-Salah) is a pillar of Islam. On the day of Resurrection the first question that a man will be asked will be about prayer. It is the responsibility of every Muslim to observe prayer in a very correct punctilious manner. It is observed that we do not pay heed to the observance of prayer in a *masnoon* manner and that is why we sense a lack of blessings and savour.

It only requires a little attention. If we do that the reward we will earn for that will be manifold.

The book in your hands has been written with that purpose it aims at creating an interest in the reader to be careful in observing prayer. It is a comprehensive book. The book tells the reader how the Holy Prophet ﷺ prayed and it refers to the verses of the Qur'an and to the *Ahadiith*. It also answer those people who claim that their method is according to *Hadith* while the *Hanafi's* is nothing more than juristic rulings.

We are grateful to Allah who honoured us in that we are presenting an English translation of such an important subject as as-Salah (prayer). Those whose mother tongue is English, or who are proficient in this language, will be able to derive much benefit from this book.

Darul-Isha'at (Karachi, Pakistan) continues to publish books in English language in spite of its limited resources. We hope this effort will receive the acclaim of our readers. May *Allah* grant it his acceptance.

Khalil Ashraf Usmani

Note: Please read, practice and convey the message of Islam to others! Jazakallah khairan.

THE TRANSLATOR'S NOTE

A translator generally does not have much to say especially when he is one like me who has had no basic education in the subject of the book he translates. I can only say, however, that I have done the best I could. (I had undertaken translation of this book at the request of Mr. *Kahlil Ashraf Usmani*. Who found the Book very useful and informative?)

The translation of the verses of the *Qur'an* are reproduced from A Study of *Al-Qur'an-ul-Karim* by *La'il Muhammad Chawla*.

Passages from the *Hadith* are reproduced from the translations available.

If my reader find any error they are requested to let me know care of the publisher.

Rafique A. Rahman

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Why This Book...

Prayer- *as-Salah* in Arabic – is the second pillar of Islam. It is the most superior and the greatest form of worship in Islam. The first thing about which a person will be asked on the Day of Gathering (*al-Hashr*) will be *as-Salah*. One is not exempted from offering prayers at any time whether he be at home or on a journey, if he is young or old, when he is healthy or ill, during peace and security or anxiety and fear. It is the border that separates disbelief from belief (Islam) and is a means of recognising a Believer from an infidel.

Naturally, it calls upon us to offer it in a proper manner seeing to its rights and being careful of the correct method. If we offer our prayers but neglect its rights and method then, instead of fetching for us a reward and the pleasure of Allah, our exercise might become sinful and might invite punishment on us. The Messenger of Allah ﷺ has said:

صلوا كما رأيتموني أصلي

Offer your prayers as you see me offer them.
(Bukhari)

What was the way of the Prophet's prayer? This book will answer that question in detail.

It is wrong on our part to offer prayers in our own method, but we must observe the method the Holy Prophet ﷺ showed us. His prayers were according to the *Qur'an* as was his entire living. The way he prayed is told to us through the *Hadith* transmitted by the earliest Companions رضي الله عنهم. It is the same way that is manifest in the prayers of these Companions because they had moulded their lives according to the life of the Holy Prophet ﷺ.

There are many books on the subject of *as-Salah* and the method of *as-Salah* that can be had in the market so that we could have done without another book on the subject. However, this book is different from the others in that it does not describe the method of the Prophet's prayers in the light of the books on *Fiqh* (Jurisprudence) but it reflects the teachings of the *Qur'an* and *Ahadith* in this regard. It substantiates the claim that the method of prayers among the *Hanafi* confirms to the *Qur'an* and *Ahadith*. We have presented such strong evidence from the *Qur'an* and *Ahadith* that those who think in terms of jurisprudence should feel convinced. This evidence should also silence those who continue to propagate that while their method of prayer was according to *Hadith*, *Imam Abu Hanifah* and his followers relied solely on jurisprudence.

When a particular point of view was supported by a verse of the *Qur'an*, I have presented it before any other evidence because the *Hanafi* school of thought places reliance on the *Qur'an* for deducing answer to religious posers before seeking evidence from the *Hadith* - *Hadith* is second to the *Qur'an*, not before it. Only when we do not

find a reference to our subject in the *Qur'an*, we look for it in the *Sahi Hadith*. If the *Hadith* present conflicting answers to a poser then the words and deeds of the earliest narrators among the noble Companions رضي الله عنهم will serve as basis to prefer an opinion.

These are the high principles of the *Hanafi* School of thought. Even the most biased person cannot reject their results and cannot claim to offer better principles.

Reference has not been made to any source of *Hanafi Fiqh*. In certain cases, however, reference has been made to the sources of the *Maliki* school of thought, the *Shafai* and the *Hanbali* to strengthen the *Hanafi* standpoint.

Only in those cases where the holders of a contrary point of view have attributed erroneous deductions to the *Hanafis*, have I referred to sources of the *Hanafi* school of thought. In this way, the true picture appears before the readers who also learn thereby the deceit played by the differing camp.

Where there is unanimous opinion on a subject, only one or two verses of the *Qur'an* and *Ahadith* are cited. When there are divergent opinions on a subject a maximum number of *Qur'anic* verses and *Ahadith* are cited. Divergence of views is found on such topics as recital of the *Qur'an* behind the *Imam*, raising hands at change of postures on saying *Allahu Akbar*, saying *Aameen* in an audible voice, and the number of *raka'at* offered in *Taraveeh* prayers.

The need to write this book was felt when certain people in India were disturbed by a strong propaganda by a sect holding differing views. The aim of this book is to

counter that propaganda and save the pious people from mutual hatred and jealousy.

I was fortunate in receiving the co-operation of *Maulana Mahfuz ur-Rahman* in procurement of books. To him I am grateful - may Allah reward him an excellent reward.

To the readers I ask to favour me with their opinions after they have gone through the book.

اللهم ارنا الحق حقا وارزقنا اتباعه وارنا الباطل باطلا وارزقنا اجتنابه -
امين

O Allah, let us recognise the truth and cause us to seek it. And, show us the reality of evil and cause us to shun it. *Aameen*.

Jamil Ahmad Naziri

Teacher and Juri-consult,
Jami' 'Arabiah Ahya ul-Uloom.

Mubarakpur, Wednesday, 28th
Ramdan, 1407. 27th May,
1987.

The Importance And Merits Of as-Salah

Islam is based on five pillars. (i) Belief in Allah and His Messenger صلى الله عليه وسلم (ii) Observance of prayers. (iii) Payment of *Zakah*. (iv) Fasting in the month of Ramadan. (v) Performance of Hajj. (*Bukhari, Muslim*)

The form of worship dearest to Allah is *as-Salah* (to offer the prayers).

عن ابن مسعود قال سالت النبي صلى الله عليه وسلم اى الاعمال احب الى الله قال الصلوة لوقتها

Hadrat Ibn Mas'ud رضى الله عنه said that he asked the Holy Prophet صلى الله عليه وسلم what action is dearest to Allah. He said, "*as-Salah* at its proper time." (*Bukhari* VI, P 76)

It is again prayers that differentiate between a Believer and an unbeliever.

عن جابر قال قال رسول الله صلى الله عليه وسلم بين الرجل بين الشرك والكفر ترك الصلوة

We have it from *Hadrat Jabir* رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said, "What lies

between a man and idolatory and disbelief is the giving up of prayers." (Muslim vi P 61)

According to *Hadrat Abdullah bin 'Amr* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said, "If anyone offers his prayers in a proper manner at their right time, they will be light, evidence and salvation for him on the Day of Resurrection. But, as for him who does not keep to Prayers, they will not be for him light, evidence or salvation on the Day of Resurrection; and he will be placed with *Qarun*, *Fir'aun*, *Haman* and *Ubayy bin Khalaf*. (Ahmad Darim Bayhaqi and Mishkat vi P 59)

During his days as *khalifah*, *Amir-ul-Mumineen* *Hadrat 'Umar bin al-Khattab* رضى الله عنه let his officers know:

ان اهم امركم عندى الصلوة فمن حفظها وحافظ عليها حفظ دينه ومن ضيعها فهو لما سواها اضيع

"In my view the most important thing for you is as-*Salah*. One who keeps it up will keep his faith; but the one who neglects it will neglect the other things more than that." (*Muwatta Imam Malik* P 3)

We have the saying of Allah:

قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

"Indeed prosperous is he who purifies himself and remembers the name of his Lord, then prays. (al-'Ala, 87:14-15)

The Merits Of Prayer

Many excellencies and merits of prayers are described in the *Qur'an* and the *Hadith*.

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

...Surely the *Salah* forbids indecency and evil. And the remembrance of Allah is the greatest... (al-'Ankabut, 29:45)

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحْفَظُونَ أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْيَرْضَ دُونَ هُمْ فِيهَا يَكُونُونَ

And those who offer their prayers are observant, those! they are the inheritors, who shall inherit Paradise, therein they shall abide. (al-Muminun, 23:9-11)

The Messenger of Allah صلى الله عليه وسلم has been quoted in *Sahih* Muslim to have said:

الصلوة الخمس والجمعة الى الجمعة ورمضان الى رمضان مكفرات لما بينهن اذا اجتنب الكبائر

The five prayers, Friday to Friday and Ramadan to Ramadan make atonement for what has happened (of the sins) since the previous one provided major sins have been avoided. (Muslim vi p 122)

Another *Hadith*:

قال رسول الله صلى الله عليه وسلم أرأيتم لو أن نهرا بباب أحدكم يغتسل فيه كل يوم خمساً هل يبقى من درنه شيء قالوا لا يبقى من درنه شيء قال فذلك مثل الصلوات الخمس يمحو الله بهن الخطايا

The Messenger of Allah صلى الله عليه وسلم said, "Tell me, if there were a river at the door of one of you in which he bathed five times daily, would any of his filthiness remain?" The Companions said, "None of it would remain." He said, "That is like the five times of prayers by which Allah obliterates sin." (Bukhari vI P 76)

Hazrat Anas رضى الله عنه has said that

قال النبي صلى الله عليه وسلم إذا صلى بنا جئى ربه

The Messenger of Allah صلى الله عليه وسلم said, "When one of you offers his prayers, he is holding intimate talk with his Lord." (ibid)

According to Hazrat Abu Zarr رضى الله عنه the Prophet صلى الله عليه وسلم went out one winter season when the leaves were falling. He held two branches of a tree whose leaves began to fall rapidly, and he said, "Abu Zarr!" He replied, I am at your Service, Messenger of Allah!" The Prophet صلى الله عليه وسلم said to him, "If a Muslim offers prayers and he does so only for the sake of Allah then his sins fall from him as these leaves fall from this tree." (Musnad Ahmad vI P 179, Mishkat vI P 58)

As-Salah brought coolness to the eyes of the Holy Prophet صلى الله عليه وسلم

جعلت قرّة عينى فى الصلوة

Prayers are the coolness of my eyes. (Athar Imam Abu yousuf P 53)

It was the habit of the Khalifah Hadrat Abu Bakr رضى الله عنه to say when it was time for prayers

قوموا الى ناركم التي اوقدتموها فاطفئوها

Arise to the fire (of sins) that you have lighted! Extinguish it (with your prayers)! (Ahya uloom id-Din)

As-Salah As An Obligatory Duty

The Obligation As Seen In The Qur'an

That to offer prayers is an obligatory duty is substantiated by the following verses of the *Qur'an*

1. *فَأَقِمْوُا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا*

....then establish prayer. Surely the *Salah* is prescribed for the believers at appointed times.
(an-Nisa, 3: 103)

2. *وَأَقِمْوُا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ*

....and establish the *Salah*, and be not of the associators.... (ar-Rum, 30:31)

3. *وَأَقِمْوُا الصَّلَاةَ وَآتُوا الزَّكَاةَ*

....and establish the *Salah* and pay the *Zakah*... (al-Baqarah, 2:43)

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

....and enjoin *Salah* on your household, and persevere there in.... (Ta Ha, 20:132)

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ

(O Prophet) Recite that which has been revealed to you of the Book and establish the *Salah*,...
(al- 'Ankabut, 29:45)

There are others verses of the *Qur'an* that tell us that it is an obligatory duty to offer prayers. However, for the sake of brevity, we do not recite any more verses here.

The Obligation As Seen In The Ahadith

It is proved through the *Ahadith* too that offering prayers is an obligatory duty on a Muslim. We present some of the *Ahadith*.

i) Hadrat 'Abdullah bin 'Umar رضى الله عنه quoted the Messenger of Allah صلى الله عليه وسلم as saying:

امرت اقاتل الناس حتى يشهدوا ان لا اله الا الله وان محمدا رسول الله
ويقيموا الصلوة ويوتوا الزكاة فاذا فعلوا ذلك عصموا مني دماءهم
واموالهم الا بحق الاسلام وحسابهم على الله

I have been commanded to wage war with people till they bear witness that there is no god but Allah and that *Muhammad* is the Messenger of Allah, establish prayers and pay *Zakah*. When they submit to these things, their wealth and property become safe from me except for their dues to Islam. Their reckoning will be with Allah. (Bukhari vi P 8, Muslim vi P 37)

ii) Hadrat Abu Darda رضى الله عنه said that the noble Messenger صلى الله عليه وسلم gave these instructions:

ولا تترك صلوة مكتوبة متعمدا فمن تركها متعمدا فقد برئت منه الذمة
رواه ابن ماجه

Do not abandon a prescribed prayer intentionally. If anyone abandons a prayer intentionally, Allah is not liable to give him protection. (Ibn Majah, *Mishkat* vi P 59)

(iii) According to Hadrat Anas رضى الله عنه The Prophet صلى الله عليه وسلم said:

من صلى صلواتنا واستقبل قبلتنا واكل ذبيحتنا فذلك المسلم الذى له ذمة
الله وذمة رسوله

Whoever offered prayers in our manner observing our *Qiblah* (that is prayed facing the *Kabah*) and partook from the animal slaughtered in the Islamic manner, he is a Muslim. Allah and His Messenger assure him of their protection. (Bukhari vi p 56)

(iv) Hadrat Malik bin Huwayrith رضى الله عنه has reported the Messenger of Allah صلى الله عليه وسلم as saying:

صلوا كما رأيتموني اصلى فاذا حضرت الصلوة فليؤذن لكم احدكم
وليؤمكم اكرمكم

Offer your prayers as you have seen me pray. When it is time for prayers, one of you should call the *azan* and the older of you should act as *Imam*. (Bukhari vi P 88)

(v) Let alone the grown-ups, the Messenger of Allah ﷺ has asked us to accustom the youngsters too to establish *as-Salah*.

مرؤا اولادكم بالصلوة وهم اباء سبع سنين واضربوا هم عليها وهم اباء
عشر وفرقوا بينهم في المضاجع

When they are seven years old, command your children to offer prayers and when they attain ten years of age then (if they do not pray beat them, and separate their beds. (Abu Dawood vi P 86)

The Five Times Prayers Are Mentioned In The Qur'an

In the following verses we find mention of the five times prayers.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُ السَّيِّئَاتِ
ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ (هود - 114)

(i) And establish the *Salah* at the two ends of the day and the approaches of the night. Surely good deeds will drive away the evil deeds. That is an admonition for the mindful. (Hud, 11: 114)

According to the commentators "the two ends of the day" are the times for the prayers of *Fajr*, *Zuhr* and '*Asr* and the approaches of the night' are the times for *Maghrib* and '*Isha*. (Abu Saud Ali Hamish, *Tafsir Kabir* v5, P 145. Ruh ul Maani vi 12, P 156. Jalalayn vi P 189. *Tafsir Kabir* v 5, P 142.)

فَسَبِّحْ لِلَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ
وَعَيْنًا حِينَ تَقُومُونَ (روم - 17 و 18)

(ii) So glorified be Allah when you enter the evening and when you enter the morning. And He is all praise in the heavens and the earth and (glorify Him) in the afternoon, and when you enter the time of declining of the sun. (ar-Rum, 30 : 17-18)

In this verse, there are four words that need explanation: *masa*, *subh*, '*ashi*, *Zuhr*. *Subh* and *Zuhr* clearly refer to the dawn and noon prayers. '*Ashi is the last end of the day when the sun is about to set; thus it refers to the '*Asr* prayers. *Masa* hints at the *Maghrib* and '*Isha* prayers. (Jalalayn v. 2, P 342, Ruhul-Maani v 21, P. 28, and so on)*

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَلِيلًا طُلُوعِ الشَّمْسِ وَقَلِيلَ
الْعُشُورِ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَادْبَارَ النُّجُودِ (ق - 37 و 40)

(iii) So (O Prophet) bear patiently with what they say, and glorify the praise of your Lord before the rising of the sun and before its setting. And glorify Him in the night and at the ends of the prostrations. (Qaf, 50: 39-40)

The prayers before sunrise are the *Fajr* prayers, while before sunset the '*Asr* prayers are offered. The prayers in the night are the *Maghrib* and '*Isha* prayers. The four prayers are thus mentioned. Some of the commentators hold that 'before sunset' includes the *Zuhr* and '*Asr* prayers. This accounts for the five prayers. (Jalalayn. v2. P 431, Ruhul-Maani v26. P 193, *Tafsir Kabir* v7. P 645.)

أَقِمِ الصَّلَاةَ لِذُلُولِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ
كَانَ مَشْهُودًا (بنی اسرائیل - 78)

(iv) Establish the *Salah* at the sun's decline to the darkness of the night and the recital of the *Qur'an* at dawn; and surely the recital of the *Qur'an* at dawn is witnessed (by the angels). (al-Isra, 17:78)

After pointing to the five prayers, this verse lays particular emphasis on the *Fajr* prayers. The angels of the night and day are present at this time. (*Ibn Majah*, p 49)

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ
(بقرة - 238)

(v) Guard your prayers, especially the midmost prayer, and stand before Allah devoutly. (al-Baqarah, 2: 238)

This verse commands us to guard the prayers laying particular emphasis on the midmost prayer. Which prayer is the midmost prayer? Opinions differ about it. The general consensus is that it is the 'Asr prayer (Muslim, vi P 226). Special emphasis is laid on it because the angels who write down the deeds at day and night are present at this time like they are at the *Fajr* prayers. (*Bukhari* vi. P 79, *Abu Hurairah* رضى الله عنه)

The Five Prayers In The Hadith

We see mention of the five prayers in the *Hadith* often. The traditions of the *Miraj* tell us that initially fifty prayers were prescribed for the *ummah* of Prophet Muhammad صلى الله عليه وسلم. Then at the solicitation of Prophet Musa عليه السلام the Messenger of Allah صلى الله عليه وسلم returned to Allah, again and again, to request a reduction in the number

of prayers until he got them to the five. However, they will fetch the original reward of the fifty.

خمس خمس وهي خمسون

These are five but their reward is (as if) fifty.
(*Bukhari* vi. P 51)

Here are some other *Ahadith* about the five prayers.

i) Once, someone asked the Messenger of Allah صلى الله عليه وسلم about the obligatory duties of Islam. The Holy Prophet صلى الله عليه وسلم said:

خمس صلوات في اليوم والليلة

Five prayers during the day and night. (*Muslim* vi. P 30)

عن عبادة بن الصامت قال قال رسول الله صلى الله عليه وسلم خمس صلوات الترضهن الله

(ii) *Hadrat 'Ubadah bin Samit* said that the Messenger of Allah صلى الله عليه وسلم said. Five times of prayers have been prescribed by Allah. (*Nasai* vi p 80)

(iii) *Abu Umamah* has reported:

صلوا خمسم

Observe your five times prayers. (*Mishkat* vi P 58)

The Command In The Qur'an To Offer Prayers Devoutly

We find the command profusely in the *Qur'an* to offer the prayers with humility and humbleness. It has warned those who are neglectful or lazy in observing prayers.

Here are the verses of the *Qur'an* on this subject:

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِمْ وَعَلَى صَلَاتِهِمْ يُحْفَظُونَ (آيت - 92)

...Those who believe in the Hereafter believe in it, and they keep a watch over their *Salah*. (al-Anam, 6:92)

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكِبْرَةٌ إِلَّا عَلَى الْخَاسِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ (آيت - 45 و 46)

And ask (Allah's) help in perseverance and *Salah*. And surely (this *Salah*) is hard except for the humble, who realise that they are to meet their Lord.... (al-Baqarah 2:45:46)

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَأَوْنَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

....And when they stand up for prayer, they stand up lazily-they do it to be seen by (other) people, and they remember not Allah but a little. (an-Nisa, 4:142.)

There is another verse on the same subject in the *surah at-Tawbah*.

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَى ۝۴

... and they come not to offer the *Salah* but sluggishly... (at-Tawbah, 9:54)

At another point Allah says:

قَوْلًا لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (ماعون - 5)

Then woe to (such) performers of *Salah*, who are heedless of their *Salah*. (al-Ma'un, 107 : 4-5)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ۝۹

Then there succeeded after them an unworthy generation who wasted the *Salah*, and followed lusts, so they shall soon encounter perdition ... (Maryam, 19:59)

There are many ways in which prayers are wasted, not observing them attentively, not offering them with humility and humbleness, letting the *mustahab* time pass away not joining the congregation or being respectful to the mosque, and so on.

Hadith On Praying Devoutly

We learn from *Hadrat 'Uthman* رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said,

ما من امرأ مسلم تحضره صلاة مكتوبة فيحسن وضوءها وخشوعها وركوعها الا كانت كفارة لما قبلها من الذنوب ما لم يؤت كبيرة وذلك الدهر كله

When the time of prayers draws near, a Muslim performs wadu (ablution) properly and offers the prayers with due humility, it will be an expiation for his past sins so long as he has not committed a major sin. And that means for all times. (Muslim vi p121.)

Another *Hadith* conveys to us the words of the Messenger of Allah صلى الله عليه وسلم

As for one who offers the five prayers after performing ablution properly, at their right times and is careful to bow and prostrate well, Allah has undertaken to forgive him. But, as for him who does not do it, Allah gives him no commitment in this regard and He may, if He wishes, pardon him or, if He wishes, punish him. (Abu Dawood, v I p 61.)

عن أبي قتادة قال قال رسول الله صلى الله عليه وسلم أسوء الناس سرقه الذي يسرق من صلاته قالوا يا رسول الله وكيف يسرق من صلاته قال لا يتم ركوعها ولا سجودها

Hadrat Abu Qatadah رضى الله عنه reported the Messenger of Allah صلى الله عليه وسلم as saying; The one who commits the worst theft is one who steals from his prayer. The Companions رضى الله عنهم asked him how could one steal from his prayer and he said to them: By not performing his bowing and his prostration perfectly. (Musnad Ahmad v5 p310)

Once, one of his Companions, *Khallad bin Rafi* رضى الله عنه showed much urgency in the performance of the

bowing and prostration. The Prophet صلى الله عليه وسلم asked him, again and again, to repeat his prayers. Finally, he submitted, "Messenger of Allah, do instruct me on the proper way to offer prayers." The prophet صلى الله عليه وسلم said:

إذا قمت إلى الصلوة فاسع الوضوء ثم استقبل القبلة فكبر ثم اقرأ بما تيسر معك من القرآن ثم اركع حتى تطمئن راكعاً ثم ارفع حتى تستوى قائماً ثم اسجد حتى تطمئن ساجداً ثم ارفع حتى تطمئن جالساً ثم اسجد حتى تطمئن ساجداً ثم ارفع حتى تطمئن جالساً ولى رواية ثم ارفع حتى تستوى قائماً ثم اعمل ذلك في صلواتك كلها

When you prepare to pray, perform the ablution properly. Then face the *Qiblah* and say *Allahu Akbar* and fold your hands. Then recite from the *Qur'an* what is easy for you. Then bow down until you are satisfied with it. Then raise yourself and stand erect. Then go to the prostration posture until you are satisfied with it. Then raise yourself and sit properly. Then (after the prostration) stand erect and then complete your prayers (as perfectly). (Bukhari v I p 109, Muslim v I p 130.)

Thus, the changing of postures in prayers (from and to bowing, prostration with composure and correctly) is *wajib* (obligatory). If a posture is overlooked unintentionally it has to be corrected by a *sajdah sahw* (remedial prostration) but if it is over passed intentionally then the prayers are void.

Rules For *Wudu* (Ablution)

Wudu For Prayers

A number of *Ahadith* quoted in the foregoing lines refer to ablution. Prayers are void without performing ablution. We see in the *Qur'an*:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (مائده - 6)

O you who believe! When you rise up for *Salah*, wash your faces, and your heads, and (wash) your feet up to the ankles... (al-Ma'idah, 5:6)

This verse tells us that it is an obligatory duty (*fard*) to perform ablution before offering prayers. Certain parts of the body are washed and certain wiped.

According to *Hadrat Jabir* رضي الله عنه

عن جابر قال قال رسول الله صلى عليه وسلم مفتاح الجنة الصلوة
ومفتاح الصلوة الطهور رواه احمد

The Messenger of Allah صلى الله عليه وسلم said: "The key to Paradise is *Salah* and the key to *as-Salah* is *wudu*." (*Mishkat* v I p 39)

Another *Hadith* tells us:

لا تقبل صلاة بغير طهور

Prayers are not accepted without (being in a state of) ablution (first). (Muslim v I, p 119)

Yet another *Hadith* says:

لا تقبل صلاة من أحدث حتى يتوضأ

Prayers are not accepted if a persons ablution becomes void so long as he does not perform fresh ablution. (Bukhari v I p 25)

According to *Hadrat Anas* رضى الله عنه

كان رسول الله صلى الله عليه وسلم يتوضأ لكل صلاة وكان احدا يكفيه الوضوء ما لم يحدث رواه الدارمي

The Messenger Of Allah صلى الله عليه وسلم performed ablution for every prayer and an ablution is enough for us until it becomes void. (hadath is a condition that breaks wudu) (Mishkat v I p 47)

Perform Wudu Well

We must perform *wudu* well being careful to go through the actions that are *fard*. (absolute obligatory without which *wudu* is void), *summah* (that which the Prophet صلى الله عليه وسلم himself did), *mustahabb* (the recommended that make *wudu* perfect although if omitted *wudu* will be valid but not perfect). To observe these things will fetch the reward that the *Ahadith* tell us we will receive

and it will ward off the punishment that would be our lot if *wudu* is not done well.

Hadrat Abdullah bin Amr رضى الله عنه tells us:

عن عبد الله بن عمر وقال رجعا مع رسول الله صلى الله عليه وسلم من مكة الى المدينة حتى اذا كنا بماء بالطريق تعجل قوم عند العصر فتوضأوا وهم عجال فانتهينا اليهم واعقابهم تلوح لم يمسه الماء فقال رسول الله عليه وسلم ويل للاعقاب من النار اسبعوا الوضوء

We were returning to Madinah with the Messenger of Allah صلى الله عليه وسلم from Makkah. We found some water on the way and some of us were in a hurry at the time of *Asr* prayers. They performed ablution in a hurry. When we approached them, their heels were dry. The Messenger of Allah صلى الله عليه وسلم said: Woe to heels because of Hell. Perform *wudu* thoroughly." (Muslim vi p 125)

This was about the punishment for doing it hurriedly but those who are careful about the *fard*, *summah* and *mustahabb* of their *wudu* and do not let any part of the body remain dry they are assured of a reward in the *Ahadith*.

من توضأ فاحسن الوضوء خرجت خطاياه من جسده حتى تخرج من تحت اظفاره

If anyone performs ablution, doing it well, his sins remove from his body; even from under the nails. (Muslim, vi, P 125)

The Messenger of Allah صلى الله عليه وسلم has also said:

ان امتي يدعون يوم القيامة غراجلين من اثار الوضوء فمن استطاع منكم
ان يطيل غرته فليفعل

My *ummah* will be called on the day of Resurrection in such a way that signs of ablution will be apparent on their faces, hands and feet. Thus if any of you can enhance his brightness then he must do so. (*Bukhari*, vl. P 25)

The Fard In Wudu

We have seen in the verse 6 of *surah al-Maidah* above reference to the essentials in ablution. Go through the verse and the translation once again. Observe that of the parts of ablution only four are mentioned:

- (a) Wash the face.
- (b) Wash both hands up to the elbows.
- (c) Wipe the head, and
- (d) Wash the feet up to the ankles.

The verse does tell us to wipe the head but does not tell us how much of it - the whole of it, half or one-fourth? The Messenger of Allah صلى الله عليه وسلم showed us by example that it is to wipe one-fourth of the head. *Hadrat Mughira bin Shubah* رضى الله عنه has said

ان النبي صلى الله عليه وسلم نوحاً فَمَسَحَ بِرَأْسِهِ

The Holy Prophet صلى الله عليه وسلم performed ablution and (during it) wiped his forehead. (*Muslim* vl. P 134)

In another *Hadith* we see:

مسح على الخفين ومقدم راسه

He wiped over the socks and the forehead. (*Abu Dawood*, vl. P 31)

The meaning is the same in the two *Hadith* - the forelock and the forehead. It is one-fourth of the head.

The Sunnah And Mustahabb In Wudu

The *Sunnah* and *Mustahabb* actions in ablution are known from the following *Ahadith*:

انما الاعمال بالنيات

- (i) Indeed, it is the intentions that govern the deeds. (*Bukhari* vl. P 2)

لا وضوء لمن لم يذكر اسم الله تعالى عليه

- (ii) If the name of Allah is not called, the ablution is void. (*Abu Dawood* vl. P 24)

- (iii) *Abdullah bin Zayd bin Asim* رضى الله عنه was asked how the Messenger of Allah صلى الله عليه وسلم performed his ablution. He showed it by performing the ablution and he acted thus:

فدعا بآناء فأكفأ منها على يديه فغسلهما ثلاثاً ثم ادخل يده فاستخرجها
فمضمض واستنشق من كف واحدة ففعل ذلك ثلاثاً ثم ادخل يده
فاستخرجها فغسل وجهه ثلاثاً

He called for a vessel and poured water from it on his hands washing them three times. Then he inserted his hand and brought water out and rinsed his mouth and snuffed up water from the palm of one hand, doing that three times. He then inserted his hand and brought water out and washed his face three times... (Muslim, vl. P 123)

(iv) Once *Hadrat 'Uthman* رضى الله عنه asked the people if he may demonstrate to them how *wudu* may be performed and then he performed the ablution washing every part thrice. (Muslim, vl. P 121) In the same way, the Messenger of Allah صلى الله عليه وسلم demonstrated to an Arab villager how ablution is performed and washed each limb three times and then said:

هكذا الوضوء فمن زاد على هذا فقد اساء وتعدى وظلم

This is a perfect ablution. If anyone exceeds it he is being bad (because he neglects the *sunnah*). He commits an excess and is a wrong-doer. (Nasai, vl. P 33, *Abu Dawood*, vl. P 29)

(v) *Hadrat Zayd bin Khalid* رضى الله عنه has reported the Messenger of Allah صلى الله عليه وسلم as saying

لولا ان اشدق على امتي لامرقتهم بالسواك عند كل صلوة

If I did not consider it a burden on my *ummah*, I would have commanded them to use *siwak* at the time of every prayer. (*Abu Dawood*, vl. P 17)

عن ربيعة بنت معوذ انهارأت النبي صلى الله عليه وسلم يتوضأ قالت فمسح راسه ومسح ما اقبل منه وما ادبر وصدغيه واذنيه مرة واحدة وفي رواية انه توضأ فادخل اصبعيه في حجري اذنيه

Rubaiyi bint Muawwiz رضى الله عنها said that she saw the Messenger of Allah صلى الله عليه وسلم perform ablution and he wiped his head front and back (that is, all the head), both the ears and the ear-holes once. In a version, it says that he performed ablution and inserted his fingers in the ear-holes.

When performing *wudu*, water must be allowed to pass between the fingers and the toes, and wet fingers must be interspersed through the beard as found in the *Ahadith* (*Abu Dawood*, vl. P 30). The Companions رضى الله عنهم who have described the method of the ablution of the Prophet صلى الله عليه وسلم all of them performed ablution in proper sequence and continuously (that is, they did not let any limb go dry before they picked up the next).

The Messenger of Allah صلى الله عليه وسلم has also said:

اذا توضأتم فايدؤا بيمينكم

When you perform ablution begin with the right side. (*Ibn Majah* P 33)

Wiping The Neck

To wipe the neck is *mustahabb* (desirable). *Hadrat Musa bin Talhah* رضى الله عنه has said:

من مسح قفاه مع راسه وفي من الغل

If anyone wipes his neck while wiping his head, he will be preserved from the evil of malice, (Sharah ahya ul-Uloom, Allama al az-ZUbaydi v 2, P 325 etc.)

According to Mawlana Abdul Hayy Farangi Mahalli the *Ahadith* on this topic are found in *Abu Dawood*, Bazar, *Tahawi*-umdatul Ri'ayah Sharah wiqayah P 69 P 4)

Although this *Hadith* has an interrupted transmission as regards its teachings it is elevated because when it tells us of the virtues of wiping the neck no further interpretation is required. Just to mention a reward or punishment of a deed does not call for interpretation of that *Hadith* or judgement on it. This argument is explained well by Allama Hafiz Ibn Hajar 'Asqalani رحمه الله عليه in his *Sharah Nakhbatul Fikr* (P 76-77)

Allamah Daylim رحمه الله عليه has reproduced the *Hadith* on wiping the neck in *Musnad al-Firdaus* on the authority of Hadrat Abdullah bin Umar رضي الله عنه. Although this *Hadith* is weak as far as the line of transmission is concerned, where virtues of deeds are concerned it is a unanimous opinion that they are worth emulating. (Niqayah v I P 9) Further, wiping the neck is regarded merely as *mustahab* not *fard* or *summah*; besides we do not have any tradition that contradicts it. On the contrary, a number of *Ahadith* speak of wiping part of the neck with wiping the head. Whenever the neck is wiped only some part of the neck is wiped, not all of it.

It must be observed that apart from the head whichever part is to be wiped not the whole of it is taken-for example, the ear, the socks, a bandage. On this basis, only part of the neck need be wiped not the whole and all

those who suggest wiping of the neck as a *mustahab* of *wudu* speak of a part of it not the entire.

- (i) *Abu Dawood* v I P 28, *Tirmizi* v I P 7, *Ibn Majah* P 35, Even the *Ahl-e-Hadith* subscribe to this view, *Salatun-Nabi* P19, *Daras-Sulfiyah* Bombay. See also *A'la-us-Sunan* v I P 69, *Saayah* v I P 178, at *Talkhis ul Jeer*. *Thufatut Tulaba* Tahqeeq Masah ur Raqbah.

Summary Of The *Ahadith*

We deduce from the foregoing *Ahadith* that the *summah* and *mustahabb* of the *wudu* are:

- (i) To form the intention.
- (ii) To begin by reciting *Bismillah*.
- (iii) To wash hands up to the ankle-joints, three times.
- (iv) To use the *siwak*.
- (v) To rinse the mouth three times.
- (vi) To snuff water in the nose, three times.
- (vii) To interpolate fingers and toes and beard.
- (viii) To wash three times every limb that is washed in ablution.
- (ix) To wipe the entire head once.
- (x) To wipe the ears and the neck at the same time as the head is wiped.

- (xi) To wash the limbs in a sequence.
- (xii) To wash the limbs continuously before the last dries up.
- (xiii) To take up the right limb first-for instance, right hand before the left and the right foot before the left.

Supplication After Wudu

Recite the *Kalimah Shahadah*.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no god but Allah, the only one who has no partner. And I bear witness that *Muhammad* صلى الله عليه وسلم is His slave and Messenger.

Then make this supplication:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّائِبِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Allah! Cause me to be one of those who turn to you in repentance. And cause me to be among those who keep themselves clean.

Wiping The Socks

If anyone who has worn leather socks after having performed ablution, then he may not remove the socks when next performing ablution but simply wipe them over with three wet fingers. The wiping is done on the top portion of

the socks drawing the fingers from the ankles to the toes. It is not necessary to wash the feet. However, this concession is allowed to a resident for a night and a day and to a traveller for three days and three nights. (*Abu Dawood* v I P 31, *Tirmzi* v I P 15, *Muslim* v I P 135, *Mishkat* v I P 53, etc.)

Tayammum (Dry Ablution)

We are told in *Surah Ma'idah*:

وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْمَاءِ أَوْ لَمْ يَجِدْ الْمَاءَ فَلْيَسْأَلُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّهُ (آيَةُ 6)

...But if you are sick or on a journey, or one of you comes from the privy, or you have had sexual contact with your wives, and you find no water, then seek clean earth and wipe your faces and hands with it... (al-Ma'idah, 5:6)

Allah has made it clear to us through this verse

- (i) Who may perform *tayammum*,
- (ii) It replaces both ablution and purifying bath, and
- (ii) There is no difference in *tayammum* whether it stands for ablution or purifying bath. This thing is found also in the *Ahadith*. (The narration of *Hadrat Jabir* in *Abu Dawood* v I P 63 and of *Hadrat 'Ata bin Rabah* in *Ibn Majah* P 43.)

The verse tells us also what limbs will be subject to *tayammum* - the face and the two hands. It does not tell us, however, how it is done and how much of the hand is

subject to it. The *Ahadith* explain to us these things. The hands are struck on the earth twice. Once for the face and the second time for the hands themselves. The hands will be covered up to the elbows as they are washed during ablution. (*Ibn Majah* P 43, *Abu Dawood* v I P 62, *Tirmzi* v I P 21.)

عن عمار قال كنت في القوم حين نزلت الرخصة في المسح بالتراب اذا لم نجد الماء فامرنا فضربنا واحدة للوجه ثم مرة اخرى لليدين الى المرفقين، رواه الزيار قال الحافظ في الدراية باسناد جيد

Hadrat Ammar said: I was among those in whose presence the permission to perform *tayammum* was given. The Prophet صلى الله عليه وسلم commanded us to strike the earth once with the palms to wipe the face, and strike them a second time to wipe the hands up to the elbows.

This has been reported by *Bazzar*, and *Hafiz Ibn Hajar* has confirmed in *ad-Darayah* that it has a sound chain of transmission.

According to *Hadrat Jabir* رضي الله عنه the Messenger of Allah صلى الله عليه وسلم said:

التيمن ضربة للوجه وضربة للذراعين الى المرفقين رواه الدارقطني والحاكم وصححه

Tayammum is to strike once for the face and a second time for the hands up to the elbows. (*Dar* - *Qutni* and *Hakim*, and they have termed it sound.)

Nafi رحمه الله عليه and *Salim* رحمه الله عليه have reported from *Hadrat Abdullah bin Umar* رضي الله عنه that there are two

strikes on the earth for performing *tayammum*. (*Sharah Ma'ani al-Athar*, v I P 56.)

We find in *Buloogh ul Miram*

عن ابن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
التيمن ضربتان ضربة للوجه وضربة لليدين الى المرفقين رواه الدارقطني

Hadrat Ibn 'Umar رضي الله عنه has reported the Messenger of Allah صلى الله عليه وسلم as saying: There are two strikes in *tayammum*- one for the face the other for the hands up to the elbows. (*Dar Qutni*)

The question remains what may be used to perform *tayammum*? The answer is very clear from the verse of the *Qur'an* and the *Ahadith*. We may use earth or something related to it like sand, stone, limestone, baked unglazed earthen pot, walls of mud, stone or brick, clay and anything that has thick dust on it.

The verse refers to 'clean earth'. However, it is disallowed to perform *tayammum* with ash if it is from wood but if it is from stone then *tayammum* may be performed with it because stone is from earth.

عن حذيفة قال قال رسول الله صلى الله عليه وسلم فضلنا على الناس بثلاث جعلت صفوفنا كصفوف الملائكة وجعلت تربتنا لنا طهورا اذا لم نجد الماء

Hadrat Huzayfah رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: We have been preferred over other *ummahs* on three counts. Our rows are like the rows of angels. All

the land is a mosque for us and the earth is a means of cleansing when we do not find water. (Muslim vl. P 199)

We find in another *Hadith*:

جعلت لي الأرض مسجداً وطهوراً

All the land is appointed a mosque for me and a means of obtaining purity. (Muslim vl. P 199, Bukhari vl. P 62)

In this *Hadith* the land is straightaway said to be a means of purification without defining it as earth. *Hadrat Abu Zarr* has said:

The Messenger of Allah صلى الله عليه وسلم said;

قال رسول الله صلى الله عليه وسلم الصعيد الطيب وضوء المسلم

Pure earth is (a means of) ablution for a Muslim.

Hadrat Abu Hurayrah رضى الله عنه said:

ان ناساً من اهل البادية اتوا النبي صلى الله عليه وسلم فقالوا اننا نكون بالرمال الاشهر الثلاثة او الاربعة ويكون فينا الجنب والحائض والنفساء ولا نجدا السماء فقال عليكم بالارض

Some people who lived in the woods came to the Holy Prophet صلى الله عليه وسلم and said: We live in the sands three to four months together. Among us some are defiled sexually, menstruating women and women having flow of blood after child birth. We do not find water. (What should

we do?) The Prophet صلى الله عليه وسلم said: You must perform *tayammum* with the earth.

Conditions That Nullify Ablution

(i) Ablution will become void when anything is discharged from penis or anus whether it is urine, excretion, wind, seminal discharge or worm, or any other thing.

The *Qur'an* tells us:

اَوْجَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ (مائدة آيت 6)

Or one of you comes from the privy (al-Maidah P 5: 6)

The Messenger of Allah صلى الله عليه وسلم said:

ولا تقبل صلاة من أحدث حتى يتوضأ

Prayers of one who has broken wind are not accepted until he performs fresh ablution.

This *Hadith* has been transmitted by *Hadrat Abu Hurayrah* رضى الله عنه. When he narrated it at Hadarmant, someone asked him what it meant and he said. "To pass air whether a sound is heard or not." (Bukhari, vl. P 25, Muslim vl. P 119)

Hadrat Ali رضى الله عنه has said:

سألت النبي صلى الله عليه وسلم من المذى فقال من المذى الوضوء ومن المذى الغسل

I asked the Prophet صلى الله عليه وسلم about prostatic fluid and he said: For prostatic fluid ablution is necessary, but for seminal emission a bath. (Tirmizi vl. P 16)

(ii) When one sleeps deeply so that his joints are relaxed then *wudu* must be made afresh. According to *Hadrat Ali* رضي الله عنه

قال رسول الله صلى الله عليه وسلم وكاء السه العينان فمن نام فليتوضأ

The Messenger of Allah صلى الله عليه وسلم said: The leather strap of the anus is the eyes, so one who sleeps should perform ablution. (Abu Dawood, vl. P 39)

Hadrat Ibn Abbas رضي الله عنه has said:

قال رسول الله صلى الله عليه وسلم ان الوضوء على من نام مضطجعا فانه اذا اضطجع استرخت مفاصله

The Messenger of Allah صلى الله عليه وسلم said: Ablution is necessary for one who sleeps lying down, for when he lies down his joints are relaxed. (Tirmizi vl. P 12, Abu Dawood vl. P 39)

Thus, ablution is necessary in all such cases where one sleeps on his back or rests himself on something that if removed from him he would fall down. The joints relax in all these cases. However, if one dozes standing up, sitting down, in the bowing posture or while prostrating, ablution remains intact because the joints are not relaxed in all such cases. Ablution becomes void even when one is intoxicated, unconscious or insane because in such cases too the joints

relax. Rather, they are more relaxed in these conditions than while sleeping.

(iii) Flowing blood. Blood that exudes from the body and flows down to that part which is washed in ablution or bath necessitates fresh ablution. This blood might have come out of the nose or any other part of the body.

عن عائشة قالت قال رسول الله صلى الله عليه وسلم من اصابه قى او رعا ف او قلى او مذى فليتوضأ ثم لين على صلوته وهو في ذلك لا يتكلم

Hazrat 'Aishah رضي الله عنها has said: that the Messenger of Allah صلى الله عليه وسلم said: If anyone vomits (while praying), or bleeds from the nose, or feels very much like vomiting, or discharges prostatic fluid, then he must go and perform ablution then complete his prayers provided he had not spoken to anyone (from where he had paused). (Ibn Majah P 87)

The *Muwatta* of *Imam Malik* tells us:

عن نافع ان عبد الله بن عمر كان اذا رعى انصرف فتوضأ ثم رجع فيق ولم يتكلم

Nafi رحمه الله عليه has said that when his nose bled (in prayers), *Hadrat Abdullah bin Umar* رضي الله عنه would go and perform *wudu* and return to complete his prayers, not conversing with anyone meanwhile. (Muwatta Imam Ahmed P 82)

(iv) Vomit also voids ablution provided it is a mouthful. We have seen this in the *Hadith* reported by *Hadrat Aishah* رضي الله عنها. We also find in *Tirmizi* (vl. P 12):

عن معدان بن أبي طلحة عن أبي الدرداء أن رسول الله صلى الله عليه وسلم
قَاءَ فتوضأ فلقيب ثوبان في مسجد دمشق فذكرت ذلك له فقال صدق
أنا صلت له وضوءه

Madan bin Abu Tahah has reported from *Abu Darda* that the Messenger of Allah صلى الله عليه وسلم vomited and performed ablution. (He said that) he met *Hadrat Thauban* رضي الله عنه in a mosque of Damascus and told him about it and he said that *Abu Darda* spoke the truth. He said that he himself was the one who poured water for his ablution.

(v) Ablution is rendered void by the laughter of a sensible adult during prayers.

عن أبي موسى قال بينما رسول الله صلى الله عليه وسلم يصلي بالناس
إذا دخل رجل فتردى في حفرة كانت في المسجد وكان في بصره ضرر
فضحك كثير من القوم وهم في الصلوة فأمر رسول الله صلى الله عليه
وسلم من ضحك، أن يعيد الوضوء ويعيد الصلوة رواه الطبراني في الكبير
ورجاله ثقات والأرسال صحيح في الباب

According to *Abu Musa al-Ashry* رضي الله عنه While the Messenger of Allah صلى الله عليه وسلم was leading men in prayers someone came in and fell down in a pit in (the courtyard of) the mosque. He had poor eyesight. Many people laughed during their prayers. The Messenger of Allah صلى الله عليه وسلم

directed those men who had laughed to perform ablution and repeat their prayers afresh.

This *Hadith* is reported in *al-Muajjam al-Kabir*. Its transmitters are authoritative. It is also found in *Musannaf Ibn Abi Shayba* on the authority of *Abu al-Aliyah* (vl. P 388). It is also confirmed by *Ibn Rushd Andalasi Maliki*. (*Hidayat ul-Mujtahid* vl. P 34)

What Does Not Nullify Ablution

(i) Ablution is not rendered invalid by eating anything cooked on fire whether it is the flesh of camel or sheep, or any other thing. *Hadrat Abdullah bin Abbas* رضي الله عنه has said:

أن رسول الله صلى الله عليه وسلم أكل كفف شاة ثم صلى ولم يترضأ

The Messenger of Allah صلى الله عليه وسلم ate a shoulder of the sheep and offered his prayers without performing ablution. (*Bukhari* vl. P 34, *Muslim* vl. P 157)

Hadrat Maymunah رضي الله عنها said that the Holy Prophet صلى الله عليه وسلم ate a side of a sheep and offered prayers without fresh ablution. Similarly, once *Hadrat Abu Bakr* and *Hadrat Umar* رضي الله عنهم were with the Prophet صلى الله عليه وسلم and together they ate bread and meat but none of them performed ablution. (*Ibn Majah* P 38)

Ablution does not break on touching wife. *Hadrat Aishah* رضي الله عنها said:

كنت انا بين يدي رسول الله صلى الله عليه وسلم ورجل في قفله فاذا
سجد غمزني فقبضت رجلي فاذا قلم بسطتهما واليوت يومئذ ليس فيها
مصابيح

I would be lying down before the Messenger of Allah صلى الله عليه وسلم my feet being at the place of his prostration. Thus when he came down to prostrate he would nudge me with his hand and I would pull up my feet. Then, as he would rise up I would place my feet there again. There was no lighting in the homes at that time. (Bukhari v I, P 73, Muslim v I P 198)

Hadrat 'Aishah رضي الله عنها has also said:

ان النبي صلى الله عليه وسلم كان يقل بعض نساءه ثم يصلي ولا يترضا
رواه البزار واسناده صحيح

The Holy Prophet صلى الله عليه وسلم used to kiss one of his wives and then offer his prayer without performing ablution.

This is reported by Bazzar and its chain of transmission is sound.

Hadrat 'Abdullah bin 'Umar رضي الله عنه has said that there is no ablution in a kiss. (Kitab ul-Athar. Imam Abu Yusuf P 5)

Ablution does not become void on touching the penis.

عن طلق بن علي قال قال رجل مت ذكرى او قال الرجل بمسه
ذكره في الصلوة ا عليه وضوء فقال النبي صلى الله عليه وسلم لا انما
هو بضعة منك

According to Talq bin Ali رضي الله عنه someone asked the Messenger of Allah صلى الله عليه وسلم if he would have to perform fresh ablution on touching his penis. The Prophet صلى الله عليه وسلم said: It is only a part of your body. (Thus Wudu is not void when you touch a part of your body.)

As against this, we learn from the version of Hadrat Busrah رضي الله عنها that ablution is nullified on touching the penis. 'Allamah Nawawi discusses the conflicting versions and opines

This version is reported by

اخرجه الخمسة وصححه ابن حبان والطبراني وابن حزم وقال ابن المديني
هو احسن من حديث بكرة

Abu Dawood, Nasai, Tirmizi, Ibn Majah and Imam Ahmad and Ibn Hibban, Tabarani and Ibn Hizm رحمهم الله عليهم have declared it to be sound. Ibn ul-Madini has confirmed that the version of Talq bin Ali رضي الله عنه is superior to that of Busrah رضي الله عنها.

Abdullah Ibn Mas'ud, Abdullah Ibn Abbas, Hadrat Ali, Huzayfah bin al-Yaman, Sa'd bin Abu Waqqas, Abu Darda رضي الله عنه and others also opine that ablution is not negated on touching the penis whether there is a cloth in between or not. (Sharah Ma'ai al-Asar v I P 40, Muwatta Imam Ahmad P 50)

Ablution does not become void on drinking milk. Anyone drinking milk or taking any food or drink must rinse his mouth before offering prayers particularly if it is greasy.

عن ابن عباس رضي الله عنهما انه شرب اللبن ف صلى

'Abdullah Ibn 'Abbas رضي الله عنه has said that he drank milk once and offered prayers (without performing ablution).

Musnad Harthi refer to 'Abdullah bin 'Abbas رضي الله عنه as saying:

رأيت رسول الله صلى الله عليه وسلم شرب لنا فمضض صلى ولم
يوضأ

I observed the Messenger of Allah صلى الله عليه وسلم drink milk then rinse his mouth before offering his prayers but he did not perform ablution.

Azan And Iqamah

The Qur'an And Hadith On Azan

Azan is one of the symbols of Islam. Every Believer is expected to love and respect the Azan. To belittle it or to consider it ordinary or to laugh on it is a sign of disbelief. Allah has said:

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ
(آت 58)

And when you call to Salah, they take it in mockery and as a sport. That is because they are a people who do not understand. (al-Ma'idah, 5:58)

This verse tells us that azan is to be called for prayer as does the verse of surah Jummah

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ (جمع)
9 -

When the call is made for the (congregational) Salah on Friday, hasten to the remembrance of Allah and leave off your trading. (al-Jummah, 62:9)

Hadrat Malik bin Huwayrith رضى الله عنه reports that the Messenger of Allah صلى الله عليه وسلم said:

صلوا كما رأيتموني أصلي فإذا حضرت الصلوة فليؤذن لكم أحدكم
وليؤمكم أكبركم

Offer your prayers as you see me pray. When the time of prayers draws near, let one of you call the *azan* and the elder among you lead the congregation. (Bukhari v I P 88)

The words of *azan* and *iqamah* are given to us in the *Hadith* narrated by *Hadrat Abdullah bin Zayd* رضى الله عنه. These words were taught to him by an angel in a dream and he described the dream to the Holy Prophet صلى الله عليه وسلم in the morning. The Prophet صلى الله عليه وسلم confirmed his dream as true and commanded him to teach *Hadrat Bilal* رضى الله عنه the words. On hearing the *azan*, *Hadrat Umar* رضى الله عنه rushed forward from his house and said, "O Messenger of Allah صلى الله عليه وسلم, by Allah surely I have seen the same dream as he has seen!" (Bukhari v I P 85, Ibn Majah P 51, Abu Dawood v I P 87, Tirmizi v I P 62)

The Words Of Azan And Iqamah

The Words of *Azan* are:

الله أكبر الله أكبر	الله أكبر الله أكبر
أشهد أن لا إله إلا الله	أشهد أن لا إله إلا الله
أشهد أن محمد رسول الله	أشهد أن محمد رسول الله
حتى على الصلوة	حتى على الصلوة

حتى على الفلاح	حتى على الفلاح
الله أكبر الله أكبر	لا إله إلا الله

Allah is the Greatest (2 times)

Allah is the Greatest (2 times)

I bear witness that there is no god but Allah. (2 times)

I bear witness that *Muhammad* is the Messenger of Allah. (2 times)

Come to prayer. (2 times)

Come to success. (2 times)

Allah is the Greatest. (2 times)

There is no god but Allah. (once)
(Bukhari vl P 85, Ibn Majah P 51, Abu Dawood vl. P 87, Tirmizi vl. P 27)

The words of *iqamah* are the same as of *azan* except that after the second recital of 'Come to success' these words are said (two times):

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

Indeed, prayers are established

The words of *Azan* and *Iqamah* are the same number of times. (Tirmizi vl. P 27.) Ibn Abu Shaybah reports:

عن عبد الرحمن بن أبي ليلى قال سمعت أبا عبد الله عليه السلام يقول يا رسول الله رأيت في المنام كأن رجلاً قام وغلب يردن أحمران
لقام غلبى حائط فادان منى وقام منى

Abdur Rahman Ibn Abu Laylah said that the Companions of the Messenger of Allah صلى الله عليه وسلم narrated to him the *Hadith* Abdullah bin Zayd Ansari رضي الله عنه presented himself before the Holy Prophet صلى الله عليه وسلم and said: Messenger of Allah! I dreamt that a man was standing, two green sheets over him; he stood over a wall and gave the *azan*, repeating the words twice together and then recited the *iqamah* in the same manner, the words twice together (*Musannaf Ibn Abi Shaybah* vl. P 203)

Another *Hadith* is as follows:

الاسود بن يزيد ان لا كان في الادان وفي الإقامة والله كان يكبر
بالكبر ويكبر بالكبر

According to Aswad bin Yazid رضي الله عنه Hadrat Bilal رضي الله عنه spoke the words of *azan* twice together and the words of *iqamah* also twice together and he began with *Allahu Akbar* and finished with *Allahu Akbar* (*Musannaf Abdur Razzaq* vl P 462, *Sharah Ma'ani ul-Asar* vl P 66, *Dar Qutni*)

The *Hadith* reported by Hadrat Abu Mahzurah رضي الله عنه counts the words of *iqamah* as seventeen. This means that the words of *iqamah* are also twice together and this is the same number as *azan* (fifteen) plus the words 'Indeed,

prayers are established' (twice together). (*Tirmizi* vl P 27, *Abu Dawood* vl P 89, *Nasai* vl P 103, *Ibn Majah* P 52, *Mishkat* vl P 63, *Musnad Ahmad bin Hanbal* and *Darimi*)

The versions reported by *Suwayd bin Ghafalah*, *Abu Juhayfah*, *Salmah bin Akwa'* and *Thauban* رضي الله عنهم also confirm to us that the words of *iqamah* are said twice together like the words of *azan*. (*Sharah Ma'ani al-Asar* vl P 65, *Asar us-Sunan* vol I P 53.)

The words of *Azan* must be said with one voice so that the repetition is at the same pitch as the first pronouncement; both are at a loud level. The *azan* taught by an angel in a dream to Hadrat Abdullah bin Zayd رضي الله عنه and confirmed by Hadrat Umar رضي الله عنه had fifteen words and was not modulated but was at one volume level; it is the basis of all *azan*. (*Tirmizi* vl P 27, *Abu Dawood* vl P 87, *Ibn Majah* P 51.) The version from Hadrat Umar رضي الله عنه reported in *Muslim* (vl P 167) also rejects modulation but is at one volume level. It was the same with the *azan* of Hadrat Bilal رضي الله عنه who was the *mu'azzin* of the Holy Prophet صلى الله عليه وسلم his *azan* was at a one volume level (*Bukhari* vl P 85). The traditions that reject variation in volume are many and more sound. The words of *azan* and *iqamah* were fifteen and seventeen respectively by the *mu'azzin* of Masjid Quba, Hadrat S'ad Qarz and he did not vary the volume of his *azan*. (*Kashf ul-Mu'adalat* P 165). While the versions that reject variation in sound level are authentic those that propose it are fabricated (references as already cited.)

The Azan Of Fajr

The *azan* of *Fajr* is the same as of any other prayer except that after the second 'come to success' the following words are called out twice together

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Prayer is better than sleep....

After that the rest of the *azan* is called to the end. Allah is the Greatest. Allah is the Greatest. There is no god but Allah. (*Abu Dawood* v1 P 68.)

The Method Of Azan And Iqamah

The words of the *azan* are called one after the other with a slight pause in between while those of the *iqamah* are called rapidly without a noticeable pause. (*Tirmizi* vi P 27) The fingers are placed in the ear-holes when calling the *azan*. We see the *Hadith* in *Ibn Majah*:

ان رسول الله صلى الله عليه وسلم امر بلا ان يجعل اصبعيه في اذنيه
قال انه ارفع بصوتك

The Messenger of Allah صلى الله عليه وسلم commanded *Hadrat Bilal* رضى الله عنه to insert his fingers in the ear-holes and call the *azan*, and said that this will raise his voice. (*Ibn Majah* P 52).

Response To Azan And Iqamah

It is very meritorious to respond to the *azan*. The Messenger of Allah صلى الله عليه وسلم has given glad tidings to anyone who does so. (*Muslim* v1 P 167). The very same words are repeated in response to the *azan* except at 'Come to Prayer' and 'Come to Success' where the following words are said:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no power or might except with Allah.
(*Bukhari* v1 P 86.)

The response to the *Iqamah* is similar and at the words 'Prayer is established' the response is 'May Allah keep it established for ever.' (*Abu Dawood* v1 P95.)

The Supplication After Azan

Hadrat Jabir رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said:

My intercession will become liable for the person who makes the following supplication after the *azan*:

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اِنَّ مُحَمَّدًا الْوَسِيْلَةُ
وَالْفَضِيْلَةُ وَاَبْعَثْهُ مَقَامًا مِّمَّا مُحَمَّدٌ الَّذِي وَعَدْتَهُ اِنَّكَ لَا تَخْلِفُ الْمِيْعَادَ

O Allah, Lord of this perfect call and of the prayer that is established for all time, grant *Muhammad* صلى الله عليه وسلم the *wasilah* and excellency and raise him up to the *Muqam Mahmood* (praise worthy station) that you have promised. Surely, you do not break your promise.

The commentators of *Hadith* tell us that this *Hadith* indicates that if anyone makes this supplication on hearing the *azan*, he will be on faith when he dies because the intercession of the Prophet صلى الله عليه وسلم is only for Believers. (*Mirqat al Mafateeh* v1 P 425)

Times Of Prayers

Fajr Prayer

The time of *Fajr* prayer is from the rise *Subh Sadiq*- that is the appearance of dawn-till sunrise. The Messenger of Allah صلى الله عليه وسلم said (according to *Abdullah bin Amr*)

روقت صلاة الصبح من طلوع الفجر ما لم تطلع الشمس

The time of dawn prayer (*Fajr*) is from the appearance of dawn till the rising of the sun.
(Muslim VI P 223)

The Prophet صلى الله عليه وسلم has also said:

ولا الفجر المستطيل ولكن الفجر المستطير في الافق

Let not the 'false dawn'- light before dawn that is transitory-mislead you because dawn appears in the horizon. (*Tirmizi* VI P 88, VI P 350 from *Sumrah bin Jundub*.)

This *Hadith* tells us that the time of *Fajr* prayer is from the appearance of dawn, not the misleading light just before it. The light just before dawn spreads length wise and is short-lived giving way to darkness again. Then, it is time for dawn to rise and it rises from the horizon sideways.

Zuhr Prayers

The time for the noon or *Zuhr* prayer is after *zawal* (inclination of the sun towards the west). It closes with the commencement of the time of 'Asr prayers. The time of 'Asr is when the shadow of anything is twice its stature.

عن عبد الله بن عمر وقال قال رسول الله صلى الله عليه وسلم وقت الظهر اذا زالت الشمس وكان ظل الرجل كطوله ما لم يحضر العصر

Hadrat 'Abdullah bin 'Amr رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: The time of the *Zuhr* (noon) prayers is when the sun declines towards the west and a man's shadow is the same as his stature and it ends with the time of 'Asr prayers, (Muslim vI P 223)

Thus, the time of *Zuhr* is right after *zawal* but it may be offered after a slight delay. We see in *Muwatta Imam Malik*:

عن عبد الله بن وايع مولى ام سلمة زوج النبي صلى الله عليه وسلم ان سأل ابا هريرة عن وقت الصلوة فقال ابو هريرة انا اخبرك صلى الله عليه وسلم اذا كان ظلك مثلك والعصر اذا كان ظلك مثلك

Hadrat Abdullah bin Rafi رضى الله عنه, who was a slave of Hadrat Umm-e-Salmah رضى الله عنها, asked Hadrat Abu Hurayrah رضى الله عنه about the times of prayers. Hadrat Abu Hurayrah رضى الله عنه informed him: Offer the *Zuhr* prayer when your shadow is equal to your height and the 'Asr when it is double your height. (Muwatta Imam Malik P 4)

We must consider these *Ahadiith* too concerning the *Zuhr* prayer timings.

عن ابي ذر الغفاري قال كنا مع رسول الله صلى الله عليه وسلم في سفر فارادوا لمؤذن ان يؤذن للظهر فقال النبي صلى الله عليه وسلم ابرد ثم اراد ان يؤذن فقال له ابرد حتى رأينا في التلول فقال النبي صلى الله عليه وسلم ان شدة الحر من فيح جهنم فاذا اشتد الحر فابعدوا بالصلوة

(i) It is reported by Abu Zarr Ghaffari رضى الله عنه that while they were on a journey with the Messenger of Allah صلى الله عليه وسلم, the *mu'azzin* prepared to give the call for the *Zuhr* prayers. The Prophet صلى الله عليه وسلم stopped him from doing so saying: Give the *azan* when it cools down. (After some time) he again prepared to give the *azan* and the Prophet صلى الله عليه وسلم said again: Give the *azan* when it cools down. This, until we observed the shadow of the mounds. The Holy Prophet صلى الله عليه وسلم said: The intensity of heat is because of the exhaling of Hell. When the heat is intense, then tarry the prayers till it cools down. (Bukhari vI P 87, Muslim vI P 224)

عن ابي هريرة ان رسول الله صلى الله عليه وسلم قال اذا كان اليوم الحار فابعدوا بالصلوة فان شدة الحر من فيح جهنم

(ii) It is reported by Abu Hurayrah رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: When the day is hot, delay (the noon prayers) till it cools down, for the intensity of heat is the exhaling of Hell. (Muslim vI P 224)

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال إذا كان الحر فساير
دوا من الصلوة لأن شدة الحر من فيح جهنم وذكر أن النار اشتكت إلى
ربها فأذن لها في كل عام بنفسين نفس في الشتاء ونفس في الصيف

(iii) *Hadrat Abu Hurayrah* رضى الله عنه reported the Messenger of Allah صلى الله عليه وسلم as saying: When it is hot, offer your prayers when it cools down because the intensity of heat is from the exhalation of Hell. He also said: Hell complained to its Lord and He allowed her to exhale twice during a year - once in the winter and once in summer. (Muslim vi P 224)

عن أبي هريرة عن رسول الله صلى الله عليه وسلم قال قالت النار رب
أكلني بعضي بعضاً فأذن لي أن أتففس فأذن لها بنفسين نفس في الشتاء
ونفس في الصيف فما وجدتم من يرد أوزمهر يرفمن نفس جهنم وما
وجدتم من حرا وحرور فممن نفس جهنم

(iv) *Hadrat Abu Hurayrah* رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: Hell complained to its Lord: 'O Lord! Some of my parts have consumed some others. Thus, let me exhale.' It was then given permission to exhale twice every year - once in the winter and once in summer. Thus what you feel of the cold in winter is the breathing of Hell and what you feel of heat in summer is the exhaling of Hell (Muslim vi. P 224)

These *Ahadith* are found not merely in *Bukhari* and *Muslim* but the rest of the six books of *Hadith* - *Abu Dawood*, *Nasai*, *Tirmizi*, *Ibn Majah* and other books of *Ahadith*.

It is worth considering that we are asked to offer *Zuhr* when it cools down in summers but this time coincides with the time when the shadow of any thing is equal to its height, particularly in hot areas like Arabia. Those people who hold that the time for *Zuhr* ends when the shadow of anything equals its height must realise that according to the *Hadith* that is actually the recommended time for *Zuhr*. According to them, *Zuhr* offered at such a time is a delayed prayer while the *Ahadith* calls that time a recommended time!

In the *Hadith* of *Muwatta Imam Malik*, *Hadrat Abu Hurayrah* رضى الله عنه had said to *Hadrat Abdullah bin Rafi* رضى الله عنه

صل الظهر إذا كان ظلك مثلك والعصر إذا كان ظلك مثلك

Offer *Zuhr* when your shadow matches your height. And offer *Asr* when it is double your stature. (P 4)

This again is the time when some people consider *Zuhr* to close and *Asr* to begin.

In the *Hadith* about the leading of prayers by *Hadrat Jibril* عليه السلام found in *Tirmizi* we see that he led *Zuhr* prayers on the second day when the shadow of anything was equal to its height.

وصلى الممة الثانية الظهر حين كان ظل شئ مثله

This proves that the time for *Zuhr* does not close when a shadow is equal to its subject but close when it turns double the length of its subject. This is what the *Hadith* of *Muwatta Imam Malik* tells us.

It is prudent to offer the *Zuhr* prayer before the shadow equals its subject and the *'Asr* prayer may not be offered before the shadow turns twice the subject so that one is on the safe side in either case.

Time Of 'Asr Prayer

With the close of *Zuhr* period, the time of *'Asr* begins and it closes at sunset. We learn from a narration of *Hadrat Abu Hurayrah* رضى الله عنه:

من ادرك ركعة من العصر قبل ان يغرب الشمس فقد ادرك العصر

If anyone has offered one *raka'ah* of *'Asr* before the sun has set, he has attained the *'Asr* prayer. (*Bukhari* v1 P 86, *Muslim* v1 P 221)

Hadrat Ali رضى الله عنه has said:

لما كان يوم الاحزاب قال رسول الله صلى الله عليه وسلم ملاء الله قبورهم ويوقم نارا كما حسبونا وشغلونا عن الصلوة الوسطى حتى غابت الشمس رواه الشيخان ولمسلم في رواية شغلونا عن الصلوة الوسطى صلوة العصر

On the day of Ghazwah Ahzab the Messenger of Allah صلى الله عليه وسلم said: May Allah turn the graves and homes of the unbelievers into dens of fire as they have denied us the moment to offer the *Salat ul-Wusta*. (The *Muslim* version has: they have not let us offer the *Salat ul-Wusta*, that is the *'Asr* prayer.) (*Bukhari* v2 P 590, *Muslim* v1 P 226.)

Time Of Maghrib Prayer

The time of *Maghrib* prayer enters with setting of the sun and continues as long as whiteness is seen on the horizon.

ووقت صلوة المغرب ما لم يغب الشفق

And the time of *Maghrib* prayer is till twilight ends. (*Muslim* v1 P 223, from *Ibn Amr*.)

According to *Hadrat Salmah bint Akwa* رضى الله عنها:

ان رسول الله صلى الله عليه وسلم كان يصلى المغرب اذا غربت الشمس وتوارت بالحجاب

The Messenger of Allah صلى الله عليه وسلم offered the *Maghrib* prayer when the sun had set and was hidden from view. (*Bukhari* v1 P 79 *Muslim* v1 P 228)

Hazrat Abdullah bin Mas'ud رضى الله عنه has said:

يصلى المغرب حين تسقط الشمس ويصلى العشاء حين يسود الافق وربما يوترها حتى يجتمع الناس

Maghrib prayer were offered when the sun had set and *'Isha* when darkness had spread on the horizon and he صلى الله عليه وسلم delayed it sometimes until people had gathered. (*Abu Dawood* v1 P 72)

There is a consensus of opinion that the time of *'Isha* prayer opens with the close of *Maghrib* and the horizon darkens after the whiteness disappears. It is after the redness fades that the whiteness appears and this is

followed by the darkness of the night that spreads over the sky.

Time of 'Isha Prayer

It begins with the close of the time of *Maghrib* and continues till appearance of dawn.

The *Hadith* referring to *Hadrat Jibril* عليه السلام leading the prayers tells us:

وصلى في العشاء حين غاب الشفق

He led me in the 'Isha prayers when the twilight disappeared. (*Abu Dawood* vI P 71)

We have from *Nafi' bin Jubayr* رحمه الله عليه that *Hadrat Umar* رضي الله عنه wrote a letter to *Hadrat Abu Musa al-Ash'ary* رضي الله عنه:

وصل العشاء اى الليل شئت ولا تغفلها

Offer 'Isha at any portion of the night and do not be neglectful of it. (*Sharah Ma'ani al-Athar* vI P 78)

Hadrat Ubayd bin Jurayh said that he asked *Hadrat Abu Hurayrah* رضي الله عنه

ما هو احوط صلوة العشاء What is he final time of the 'Isha Prayer?

He replied

Appearance of dawn. طلوع الفجر. (*Sharah Ma'ani al-Athar* vI P 78)

Time Of Witr Prayer

The *Witr* prayer are offered after the 'Isha prayer. In reference to *Witr*, *Hadrat Kharijah bin Hudhafah* رضي الله عنه has said:

قال خرج علينا رسول الله صلى الله عليه وسلم فقلنا ان الله امركم بصلوة هي خير لكم من حمر النعم وهي الوتر فجعلها لكم في ما بين العشاء الى طلوع الفجر

The Messenger of Allah صلى الله عليه وسلم came to us saying: Allah has commanded you to offer a prayer that is better for you than the high-bred (red) camels, the *Witr* prayer. He has appointed for you the *Witr* between 'Isha prayer and appearance of dawn. (*Abu Dawood* vI P 218, *Tirmizi* vI P 60 *Ibn Majah* P 83)

The Recommended Times

We have seen the opening and closing times of the five prayers. Let us now see the recommended and superior times of these prayers.

Fajr

The recommended time for the *Fajr* prayer is to let the light spread well; however, enough time must be available in which the prayer may be repeated properly should the need arise for it (before the time ends).

عن رافع بن خديج قال سمعت رسول الله صلى الله عليه وسلم يقول
اسفروا بالفجر فانه اعظم للاجر

Hadrat Rafi bin Khadij رضى الله عنه said that he heard the Messenger of Allah صلى الله عليه وسلم say: Observe the *Fajr* prayer when the dawn has set in well because that is most rewarding. (Tirmizi v1 P 22)

ما اسفرتم بالصبح فانه اعظم للاجر

The more you let the dawn set in for the *Fajr* prayer the more rewarding for you. (Nasai v1 P 94)

اصبحوا بالصبح فانه اعظم لاجوركم اولاجركم

Observe the *Fajr* prayer after dawn has spread very well because that is great for you in terms of reward and virtue. (*Ibn Majah* P 49, *Abu Dawood* vI P 76)

The *Musannaf Ibn Abi Shaybah* quotes the Holy Prophet رضي الله عنه as saying to *Hadrat Bilal* رضي الله عنه

نور بصلاة الصبح حتى يبصر القوم مواقع نيلهم من الاسفار

Observe the *Fajr* prayer in good light so that because of the light people may see the target of a bow shot. (vI P 321)

Zuhr

It is better to delay the *Zuhr* prayer in summer and to advance them in winter. We have already seen a *Hadith* from *Bukhari* and *Muslim* about *Zuhr* prayer in summer:

فاذا اشتد الحر فابدوا بالصلاة

When the heat is severe offer the prayers when it cools down. (*Bukhari* vI P 77, *Muslim* vI P 224)

or, again, we have:

اذا كان اليوم الحار فابدوا بالصلاة فان شدة الحر من فيح جهنم

If the day is hot, observe the prayer when it cools down because the severeness of heat is from exhaling of Hell. (*Muslim* vI P 223)

The following *Hadith* tells us to offer *Zuhr* at an earlier time in winter.

عن انس قال كان رسول الله صلى الله عليه وسلم اذا كان الحر ابرد بالصلاة
واذا كان البرد عجل

Hadrat Anas رضي الله عنه has said that Messenger of Allah صلى الله عليه وسلم observed *Zuhr* prayer at a time when it was cool in summer and at an early time in winter. (*Nasai* vI P 87, *Bukhari* vI P 134)

'Asr

It is *mustahabb* to delay the '*Asr* prayer. (*Tirmizi* vI P 23, *Umme Salmah*'s transmission: Also, *Tafsir Kabir* v5 P 42-on the verse اقم الصلاة طهر النهار *Bukhari* vI P 79, *Abu Dawood* vI P 59). However, it must not be delayed to such an extent that sunset is close by.

According to *Hadrat Anas* رضي الله عنه

قال رسول الله صلى الله عليه وسلم تلك صلاة المنافق يجلس يرقب الشمس حتى اذا اصفرت وكانت بين قرني الشيطان قام فقرها اربعاً لا يذكر الله فيها الا قليلاً

The Messenger of Allah صلى الله عليه وسلم said: As for the prayers of a hypocrite, he idles along procrastinating until the sun turns yellow and is about to set. He then gets up hurries through four short ups and downs and in the process remembers Allah very little. (*Muslim* vI P 225)

Maghrib

The *Maghrib* prayer must be observed immediately after the sun has set, without wasting time.

عن أبي أيوب قال قال رسول الله صلى الله عليه وسلم لا يزال امتي بخير
أو قال على الفطرة ما لم يؤخر أو المغرب إلى أن تشتبك النجوم

Hadrat Abu Ayyub Ansari رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: My *ummah* (people) will continue to be virtuous (or, he said, to be on the Islamic way), as long as they do not postpone the *Maghrib* prayer till the stars appear in abundance. (*Abu Dawood* vI P 75, *Ibn Majah* (from *Abbas*) P 50, *Mishkat* vI P 61)

'Isha

It is superior to observe the 'Isha prayer when a half of the night, or a third of it has gone by. (*Bukhari* vI P 81 and 77)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لو لا أن أشق على
أمتي لأمرتهم أن يؤخروا العشاء إلى ثلث الليل أو نصفه

Hadrat Abu Hurayrah رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: If I did not feel it would be distressing for my people, I would have commanded them to put off the 'Isha prayer till a third or half of the night had passed. (*Tirmizi* vI P 23, *Ibn Majah* p50)

However, if there is a risk of fewer people joining the congregation if it is deferred to late in the night, then it must be observed at a time that suits a larger attendance.

Thus we see the practice of the Messenger of Allah صلى الله عليه وسلم in this regard in the narration of *Hadrat Jabir* رضى الله عنه.

والعشاء إذا كثرت الناس عجل وإذا قلوا أخر

And he offered 'Isha early if there were many people already. But if there were fewer people, he put it off somewhat. (This he did that those who had not been able to arrive might come and there would be a larger congregation. (*Bukhari* vI P 80, *Abu Dawood* vi P 73))

This shows that timings would be adjusted in deference to a larger attendance. Such a time must be chosen as would enable more people to join. When it is feared that at a particular time fewer people would attend then that time must be changed. The reward on prayers is commensurate with the size of the congregation—a larger congregation attracting a larger reward.

Witr

If a person has confidence in himself that he shall wake up before dawn, then he must defer the *Witr* prayer and go to sleep after offering his 'Isha prayer. Then, later on in the night he must wake up and offer *Witr* prayer before dawn.

عن جابر قال قال رسول الله صلى الله عليه وسلم من خاف أن لا يقوم من
آخر الليل فليوتر أوله ومن طمع أن يقوم آخره فليوتر آخر الليل فإن
صلوة آخر الليل مشهودة وذلك أفضل

Hadrat Jabir رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: If anyone is afraid that he may not get up in the latter part of the night he should offer the *Witr* in the first part of the night; but, if he is hopeful of getting up in

the last part of it, then he should offer the *Witr* in that part of the night because a prayer at the end of the night is witnessed by the angels and that is more excellent.

However, as we have seen in the *Hadith*, if anyone is not sure of waking up before dawn and once he has gone to sleep he will only get up for the *Fajr* prayer, then he must observe the *Witr* with the '*Isha*'. The first part of the night is after '*Isha*' not before it and the time of *Witr* is after the '*Isha*' prayers as we have seen in the foregoing *Hadith*.

What Does Early Time Mean?

We learn from these *Ahadith* that it is not *mustahabb* or *musnoon* to always offer a prayer at the very first time it becomes due. It is sometimes *musnoon* and *mustahabb* to defer it, and sometimes to seize the first opportunity to offer it. For instance, we have seen the practice of the Holy Prophet صلى الله عليه وسلم in case of '*Isha*' prayer to hasten it at times and to postpone it awhile at other times. (*Bukhari* and *Muslim*). In the same way, the '*Asr*' prayer is offered early when it is cloudy (*Bukhari* vl. P 83). '*Zuhr*' is offered when it is cooler in summers and at an early time in winters. '*Fajr*' may be observed when the light of dawn has spread well in order to attract a larger congregation. Then, we have also seen that if anyone is sure of waking up in the night, he may offer *Witr* before dawn but if he is liable to sleep over, then he must observe it after '*Isha*'.

This discussion proves that it is a wrong interpretation of *Ahadith* to consider it *mustahabb* and more excellent to observe every prayer at the very first time it becomes due.

As for those *Ahadith* that call for observing prayers at their very early opportunity, they actually refer to the first opportunity of the *mustahabb* moments of each prayer, not of their opening time. In other words, the moment the *mustahabb* time of a prayer sets in there must be no delaying at all. For example, we see this *Hadith*:

يا على ثلاث لا تؤخرها الصلوة اذا اتت والجنابة اذا حضرت والايام اذا وجدت لها كفوا

O 'Ali! Do not delay three things: prayers when their time sets in, the funeral when it is ready, and marry off an unmarried girl when a suitable match is available for her. (*Tirmizi* vl P 24)

That is to say: "O 'Ali! When the *mustahabb* time of prayers approaches, do not delay observance of prayers."

There is also a *Hadith*:

الوقت الاول من الصلوة وضوان الله والوقت الآخر عفو الله

The early period of any prayer is a means of gaining the pleasure of Allah while its closing time is a concession allowed by Allah. (*Tirmizi* vl P 24 on the authority of *Ibn Umar*)

The early period referred to in this *Hadith* also means the early moments of the *mustahabb* period.

There is another *Hadith* too:

عن ام فروة قالت سئل النبي صلى الله عليه وسلم أى الاعمال افضل قال
الصلوة لاول وقتها

We have from *Hadrat Umm-e-Farwah* رضى الله عنها that when he was asked "What act is most excellent?", the Holy Prophet صلى الله عليه وسلم said: Prayer at the beginning of the proper time. (*Tirmizi* v1 P 24, *Abu Dawood* v1 P 72)

In this *Hadith* too, the early or beginning of proper time is that of the *mustahabb* time.

In the same way, there is this *Hadith* :

عن ابي ذر قال قال لى رسول الله صلى الله عليه وسلم يا اباذر كيف انت اذا كانت عليك امراء يمتعون الصلوة او قال يؤخرون الصلوة قلت يا رسول الله فما تامرني قال صل الصلوة لوقتها فان ادر كنها معهم فصله فانما لك نافلة

According to *Hadrat Abu Zarr* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said: *Abu Zarr*! What will be your condition when such rulers will be over you who will observe prayers after deadening them? - or, he said: will observe it beyond their proper time? *Hadrat Abu Zarr* requested him. "Messenger Of Allah, how do you command me in this regard?" He said: Observe the prayer in its proper time and if you have to offer it with them, do so for it will be a supererogatory prayer for you. (*Abu Dawood* v1. P 77)

In another version, the words are:

عن ابن مسعود قال قال لى رسول الله صلى الله عليه وسلم كيف بكم اذا اتت عليكم امراء يصلون الصلوة لغير ميقاتها

Hadrat Ibn Mas'ud said that the Messenger of Allah صلى الله عليه وسلم said to him: How will it be with you when such people rule over you who will be observant of prayers but beyond their stipulated time? (*Abu Dawood* v1 P 77)

تشغلهم اشياء عن الصلوة لوقتها حتى يذهب وقتها

Hadrat Ubadah bin Samit رضى الله عنه said: Occupation in worldly affairs will cause them to be neglectful in observing prayers at their stipulated time till that time has passed. (*Abu Dawood* v1. P 78)

The version of *Qabisah bin Waqqas* رضى الله عنه has the words يؤخرون الصلوة They will delay the prayers. (*Abu Dawood* v1. P 78)

All these *Ahadith* tell us that the rulers will occupy themselves in affairs of the state and neglect their prayers to the extent that they will let the *mustahabb* moments pass by. To observe prayers when the time is about to expire - or to offer prayers after deadening them - is to observe them in the *makrooh* period.

The summary of this discussion is that the words 'early time' in the foregoing *Ahadith* apply to the *mustahabb* period. If it were not so there would be a contradiction in the two sets of *Ahadith* although they are all authentic. (Further details may be seen in *Sahih Ibn Khazimah* v1, P 169)

Times When Prayer Is Disallowed Sunrise, Sunset, Zawal

We are not allowed to offer prayers at three times.

(I) When the sun rises. (ii) At the time of *zawal* - when the sun is at its height at midday, and (iii) When the sun sets.

عن عقیة بن عامر قال ثلث ساعات كان رسول الله صلى الله عليه وسلم
ينهانا ان نصلی فیہن او نقر فیہن موتانا حين تطلع الشمس بازعة حتى
ترفع وحين يقوم قائم الظہيرة حتى تميل الشمس وحين تصيف الشمس
للعروب حتى تغرب

Uqbah bin Amir رضى الله عنه has reported that the Messenger of Allah صلى الله عليه وسلم forbid us to observe prayer or bury the dead (meaning to offer the funeral prayers) when the sun begins to rise until it is up fully, at the time when the sun is at its height at midday until it passes the meridian, and when the sun draws near to setting until it sets. (Muslim, vl. P 276, Buloogh ul-Marasim p 13.)

Even the funeral prayer is disallowed at these times. The words of the *Hadith* 'to bury our dead' refer to the funeral prayer and there is a general unanimity on this opinion. There is a consensus among all scholars that it is not forbidden to bury the dead. In the same way, we are not

allowed to make the prostration on recital of certain verses of the *Qur'an* at these times. In terms of rulings, these things also fall under the purview of prayers¹.

However, it is allowed to offer the 'Asr prayer of the same day even while the sun sets but it is forbidden to offer the *Fajr* prayer when the sun is rising. The reason is that stipulated period of *Fajr* closes with the rising of the sun while that of 'Asr does not terminate while the sun sets until it is set fully. Of course, even while it is setting the time of 'Asr is not perfect but it is defective. The fulfilment of an obligation is dependant on the time it is fulfilled and if the time is imperfect the obligation is imperfectly fulfilled. At the time of *Fajr*, the proper time is until the sun begins to rise so that the obligation is well fulfilled. When the sun is rising the time expires and it is wrong to fulfil a perfect obligation in an imperfect way.

The Messenger of Allah صلى الله عليه وسلم has said:

إذا أدرك أحدكم سجدة من صلاة العصر قبل أن تغرب الشمس فليتم
صلوته

If any one has gone through one *rakaah* of 'Asr before the sun sets, then he must complete his prayer². (Bukhari, vl. P 79)

¹ But if the funeral has just been prepared or the verse recited at that time, then even though it is a prohibited time, the funeral prayers or the prostration is permitted.

² One may point out that the same thing can be said through *Hadith* for the *Fajr* prayer then why is it that *Fajr* prayer is not allowed while the sun rises. The answer is that there is a difference in the *Hadith* transmitted by *Uqbah bin Amir* in this *Hadith* in that there prayer is disallowed while the sun rises and while it sets but this *Hadith* permits

After Fajr and Asr Prayers

We are forbidden to pray a *sunna* or optional prayer after having observed the *Fajr* prayer until the sun has risen and after the 'Asr prayer until the sun has set.

عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم لا صلاة بعد الصبح حتى ترتفع الشمس ولا الصلاة بعد العصر حتى تغيب الشمس

Hadrat Abu Said Khudri رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: There is no prayer after the *Fajr* prayer till the sun has risen and there is no prayer after the 'Asr prayer till the sun has set. (Bukhari vl. P 82, Muslim vl P 275)

Ahadith disallowing prayers at these two times are also transmitted by *Hadrat Umar bin Khattab*, *Abdullah bin Abbas*, *Abu Hurayrah* رضى الله عنه.

There is another *Hadith*:

عن معاوية قال انكم لتصلون صلاة لقد صحبنا رسول الله صلى الله عليه وسلم فما رأينا يصليهما وقد نهى عنهما يعني الركعتين بعد العصر

Hadrat Muawiya رضى الله عنه said (to some people of his time) You offer prayers after 'Asr too although we have had the company of the Holy Prophet صلى الله عليه وسلم. We had not seen him offer

us to complete the prayer. The argument is that as the sun begins to rise, the time of *Fajr* closes but as it begins to set the time of 'Asr does not close until it sets fully. Therefore, there is an allowance to regard an improper time at 'Asr but there is no such case for the *Fajr* prayer. (see *Tahawi* vl P 194)

these two *raka'at* that is, the two *raka'at* after the 'Asr prayer. (Bukhari vl. P 83)

After the *Fajr* prayer - until the sun has risen - we are not allowed to offer even the *sunnah* of *Fajr* as is clear from a preceding *Hadith*. See also the following *Hadith*.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من لم يصل ركعتي الفجر فليصلهما بعد ما تطلع الشمس

Hadrat Abu Hurayrah رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: If any one has not offered the two *raka'at* of *Fajr*, he must observe them after the sun has risen. (Tirmizi vl. P 57)

Every *Hadith* that appears to permit the *sunnah* after the *Fajr fard* is weak. (Tirmizi, vl. P 57, Athar us-Sunnan, v 2 P 34-37)

If anyone has missed both the *sunnah* and the *Fajr* prayer then he must redeem both after the sun has risen, offering the *sunnah* first and then the *fard* just as the Messenger of Allah صلى الله عليه وسلم had done on the *Laylat ut-Taris*¹. (Muslim vl. P 238, Abu Dawood, vl. P 78, Nasai vl. P 13)

¹ Laylat-ut-Ta'aris is the devotion in the final part of the night. Once the Messenger of Allah صلى الله عليه وسلم was traveling with his Companions رضى الله عنهم. In the final part of the night - before dawn - they encamped at a place. *Hadrat Bilal* رضى الله عنه was asked to keep awake and to call the *azan* at dawn and waken the rest of the people. The Prophet صلى الله عليه وسلم and the Companions رضى الله عنهم went to sleep while *Hadrat Bilal* رضى الله عنه set down resting his back on the packsaddle of a camel and facing the east because the dawn rises from that side.

After Dawn

After dawn, it is *makrooh* to offer any prayer apart from the two *raka'at sunnah* - whether such prayer is *sunnah* or optional. Although he was so devoted to worship and prayer, the Holy Prophet صلى الله عليه وسلم offered only two *raka'at sunnah* after dawn and no other *sunnah* or optional prayer.

عن عبد الله بن عمر عن اخته حفصة قالت كان رسول الله صلى الله عليه وسلم إذا طلع الفجر لا يصلي الا ركعتين خفيفتين

Hadrat Abdullah bin Umar رضى الله عنه reports from his sister *Hadrat Hafsa* رضى الله عنها that the Messenger of Allah صلى الله عليه وسلم did not observe any prayer (*sunnah* or optional) after dawn apart from two light *raka'at*. (Muslim vl. P 250, Tirmizi vl. P 56)

After Sunset

No optional prayer is in order after sunset and before the *Maghrib* prayer. Such a prayer would delay the

However, he was tired like the rest of them and sleep overtook him too. None of them wake up at dawn and not until the sun had risen up. The Holy Prophet صلى الله عليه وسلم was the first to wake up. He awoke the rest of them and addressing *Hadrat Bilal* رضى الله عنه said: Why, *Bilal*, what did happen? He replied, "Messenger of Allah صلى الله عليه وسلم. He who caused you to sleep, put me to sleep too! The Prophet صلى الله عليه وسلم said: Let's go away from here. This place is a haunt of the devils. Thus all of them moved away from there and stopped again at a distance. There, the *azan* of *Fajr* was called. The Prophet صلى الله عليه وسلم and his Companions رضى الله عنهم offered the two *raka'at sunnah* and then the congregational prayer.

Maghrib prayer which we are commanded to offer at an early moment.

عن ابي ايوب قال قال رسول الله صلى الله عليه وسلم لا يزال امتي بخير
او قال على الفطرة ما لم يؤخروا المغرب

Hadrat Abu Ayyub Ansari رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: My people will continue to be on the virtuous path - or, he said, on the nature of Islam - as long as they do not delay the *Maghrib* prayer. (*Abu Dawood* vl. P 75)

Taus رحمه الله عليه has said:

سئل ابن عمر عن الركعتين قبل المغرب فقال ما رأيت احدا يصليها على
عهد رسول الله صلى الله عليه وسلم

Someone asked *Hadrat Abdullah Ibn Umar* رضى الله عنه about the two *raka'at* before (the) *Maghrib* (prayer) and he said that he had not seen anyone offer the two *raka'at* in the times of the Messenger of Allah صلى الله عليه وسلم. (*Abu Dawood* vl. P 198)

None of the *Khulafa-e-Rashideen* - *Hadrat Abu Bakr*, *'Umar*, *'Usman* or *'Ali* رضى الله عنهم - observed any optional prayer before *Maghrib* but they only offered the *Maghrib* prayer. (*Athar Imam Muhammad* P 375, *Kanzul 'Ummal* v4 P 192, on the Authority of *Mansur* from his father.)

During The Khutbah (Sermon)

No prayer is in order during the Friday *Khutbah*. It is essential to listen to the *Khutbah* (sermon) attentively and in silence.

According to *Hadrat Salman Farsi* رضى الله عنه.

ثم يصلى ما كتب له ثم يصت اذا تكلم الامام

Then, he must offer the appointed prayer and when the *Imam* delivers the *Khutbah* listen to it in silence. (*Bukhari* vl. P 121-124.)

According to *'Urwah bin Zubayr* رضى الله عنه.

اذا قعد الامام على المنبر فلا صلاة

When the *Imam* sits on the pulpit no prayer is in order. (*Musannaf Ibn Abi Shaybah* v2 P 111)

According to *Hadrat 'Abdullah bin 'Umar* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said:

اذا دخل احدكم المسجد والامام على المنبر فلا صلاة ولا كلام حتى
يفرغ الامام رواه الطبراني في المعجم الكبير

When you enter the mosque and find the *Imam* on the pulpit then no prayer is allowed or any conversation until the *Imam* has finished. (*Majma' uz-Zawaid* v2. P 184)

Other *Ahadith* on this subject will follow later in this book

Number Of Raka'at

Fard Prayers

The number of *raka'at* (bowings) of the five times *fard* prayers are:

Fajr: two *raka'at*, *Zuhr*: four *raka'at*, *Asr*: four, *Maghrib*: three, *Isha*: four. As regards these numbers, the *ummah* has been observing them continuously from the time of the Holy Prophet ﷺ. Besides, every book of *Hadith* describes all about these matters in detail in the chapter of *as-Salah*. They go so far as to mention the habit of the Prophet ﷺ in this regard and say what he recited in a particular *raka'at* - the chapter of the *Qur'an* and its section.

Sunnah Muakadah

In the five daily prayers, the total number of *sumnah Muakadah* are twelve. *Hadrat Umm-e-Habibah* رضى الله عنها has said that the Messenger of Allah ﷺ said in this connection:

من صلى في يوم وليلة ثنتي عشرة ركعة بنى له بيت في الجنة اربعاً قبل
الظهر وركعتين بعدها وركعتين بعد المغرب وركعتين بعد العشاء وركعتين
قبل الفجر صلاة الغداة

If anyone offers twelve *raka'at* during a day and night, he will find a house made for him in Paradise. Four before *Zuhr*, two after it, two after *Maghrib*, two after *'Isha* and two before *Fajr*. (Tirmizi vl. P 56)

ثني عشرة ركعة تطوعاً غير فريضة

Twelve *raka'at* extra - apart from *fard* ¹.
(Muslim vl. P 251)

Sunnat Ghayr Muakadah

(i) *Hadrat Umme-e-Habib* رضى الله عنها has said that the Holy Prophet صلى الله عليه وسلم offered four *raka'at* after *Zuhr*, (Tirmizi vl. P 57, Abu Dawood vl. P 196) Obviously, two *raka'at* after *Zuhr* prayers are the *sunnat Muakadah* as we have seen and what two remain are *sunnat ghayr muakadah*.

(ii) According to *Ibne'Umar* رضى الله عنه

رحم الله امرأ صلى قبل العصر اربعاً

May Allah show mercy to him who observes four *raka'at* before *'Asr*. (Tirmizi vl. P 57, Abu Dawood vl. P 196)

In a transmission by *Hadrat 'Ali* رضى الله عنه, two *raka'at* are mentioned. (sources, as before.) This means that one may offer four but if that is not possible than two only.

¹ The number of *raka'at* for *Witr* are mentioned in detail later on in this book (P 383) as also prayers of Friday and Eid (P 406)

ii) *Makhul* رحمه الله عليه reports two *raka'at sunnat muakadah* after *Maghrib* and including these a total of four. (Mishkat vl. P 105) Obviously, the remaining two will be *ghayr muakadah*.

iv) *Hadrat 'Aishah* رضى الله عنها has said:

ما صلى رسول الله صلى الله عليه وسلم العشاء قط فدخل على الاصل
اربع ركعات او ست ركعات

Whenever the Messenger of Allah صلى الله عليه وسلم came to me after offering *'Isha* prayer, he offered four or six *raka'at*. (Abu Dawood vl. P 201)

Rules Governing The Congregation

Virtues Of Congregation

When anyone joins the congregational prayer he earns reward twenty-seven times what he will earn if he prayed by himself. The Messenger of Allah صلى الله عليه وسلم has said:

صلاة الجماعة تفضل صلاة الفذ بسبع وعشرين درجة

The congregational prayer is twenty-seven times superior than an individual prayer. (*Bukhari* vl. P 89 on the authority of *Abdullah bin Umar*)

In a *Hadith* we have the words of the Holy Prophet صلى الله عليه وسلم: By Him Who holds my life, I had resolved to ask for wood to be collected. Then, the *azan* be called for prayer. Then I may ask someone to lead the prayer while I go to houses of people who have not joined the prayer and burn their houses with these people inside them. (*Bukhari* vl. P 89).

In another version these words are also found: If I had not thought of their wives and children (suffering for no fault), I would surely have done so. (*Mishkat* vl. P 98 on the authority of *Musuad Ahmad*.)

Once, a blind Companion submitted to him, "Messenger of Allah! صلى الله عليه وسلم There is no one to take me to the mosque. May I offer the prayers at home?" The Holy Prophet صلى الله عليه وسلم allowed him to do so. As he was returning, the Prophet صلى الله عليه وسلم called him back and said: Do you hear the *azan*? He said that he did hear it. The Prophet صلى الله عليه وسلم said: Then answer it. (Do join the congregation.) (Muslim vl. P 232).

Hadrat Abdullah bin Mas'ud رضى الله عنه said, "If anyone feels pleased on meeting Allah tomorrow as a perfect Believer then let him offer his five daily prayers with the congregation." He then said, "If you behave like the hypocrites and offer prayers at home without any reason, then you will give up the *sunnah* of your Prophet صلى الله عليه وسلم and if you will give up his *sunnah* then you will go astray." (Muslim vl. P 232)

The Smallest Congregation

Even if there are two men, they can offer the congregational prayers. One will lead as an *Imam*, the other will follow.

عن أبي موسى الأشعري قال قال رسول الله صلى الله عليه وسلم اثنان فما فوقهما جماعة

Hadrat Abu Musa al-Ash'ari رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: Two or more than two is a congregation. (*Ibn Majah* P 69).

When they are two, the *Imam* will place the *muqtadi* (follower) to his right slightly at a lower level. When another joins, he must stand on the left and the *Imam* must

move forward while engaged in prayer (if there is space). Or the followers must move behind the *Imam* and stand like in a congregation. (*Bukhari* vl. P 100)

Who Should Lead Prayers

That man has a better right to lead the congregation - be their *Imam* - who is superior in knowledge and excellence. When he was ill before his death, the Holy Prophet صلى الله عليه وسلم selected Hadrat Abu Bakr رضى الله عنه to lead the congregational prayers (*Bukhari* vl. P 93) while Ubayy bin K'ab رضى الله عنه excelled him in recital of the *Qur'an*. The Holy Prophet صلى الله عليه وسلم had himself said:

أقرءكم اى من كعب (The best Qari among you is Ubayy bin K'ab). In spite of his being there, the Prophet صلى الله عليه وسلم commanded Hadrat Abu Bakr رضى الله عنه to lead the prayers.

Imam Bukhari has created a separate chapter for this *Hadith* under the title باب اهل العلم والفعل احق بالامانة (Chapter: The Man Of Knowledge And Excellence Is More Rightful To Lead The Congregation).

Managing The Rows

The Messenger of Allah صلى الله عليه وسلم has said:

سر واضفواكم فان تسوية الصفوف من اقامة الصلوة متفق عليه الا ان عن مسلم من تمام الصلوة

Keep your rows straight because keeping the rows straight is part of establishing prayers. *Sahih Muslim* has it: it is part of perfecting prayers. (*Bukhari* vl. P 100, *Muslim* vl. P 182)

The method of straightening rows is to keep the shoulders together.

Hadrat Abu Mas'ud

عن ابي مسعود الانصارى قال كان رسول الله صلى الله عليه وسلم يحس مناكبنا في الصلوة ويقول استروا ولا تختلفوا فتختلف قلوبكم

Ansari رحمه الله has said that the Messenger of Allah صلى الله عليه وسلم used to hold us by the shoulders at the prayer and say: Keep straight; do not be irregular otherwise you will have your hearts irregular. (Muslim vI P 181)

We see in another *Hadith*:

رصدوا صفوفكم وقاربوا بينهما وحاذاوا بالاعنان فوالذى نفسى بيده انى لارى الشيطان يدخل من خلل الصف كأنها الخذف

Stand close together in your rows, bring them near one another and stand neck to neck, for by Him in Whose hand is my soul, I see the devil coming in through openings in the row like a number of small black sheep. (*Abu Dawood* vI P 113.)

We see in another *Hadith*:

خيركم اليكم مناكب في الصلوة

The best of you is he who is most mild (to his neighbours) in keeping shoulders together. (*Abu Dawood* vI P 114.)

It means that he does not stiffen when asked to straighten the rows but co-operates with his brother and straightens the row.

Some other *Ahadith* on the subject of placing shoulders together.

سوا صفوفكم وحاذاوا بين مناكبكم ولينوا في ايدي اخوانكم وسدوا الخلل
رواه احمد

Straighten your rows, stand shoulder to shoulder, be pliant in the hands of your brother and close up the gaps. (*Ahmad Mishkat* vI P 99)

The version by *Hadrat 'Abdullah bin 'Umar* رحمه الله tells us:

اقبوا الصفوف وحاذاوا بين المناكب رواه ابو داود

Straighten you rows and stand shoulder to shoulder. (*Abu Dawood* , *Mishkat* vI P 99)

At the same time as keeping shoulders together, the feet should be close to one another leaving no space in-between and the rows should be straight. (*Bukhari* vI P100 *Fath ul Bari* vI P 211.)

Arrangement Of Rows

Rows should be arranged in such a way that the *Imam* should stand in the centre. Then, the first row should be arranged and when it is full, the second. Then, in the same, the third row should be arranged. It must be remembered that the front rows should be of adults; children must stand in a separate row behind them, and the

eunuchs behind them. (Abu Dawood vI P 114 on the authority of Abu Malik al-Ash'ari)

عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم توسطوا لاميام
وسدوا الخلل

We have from Hadrat Abu Hurayrah رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: Let the Imam stand in the centre and close the gaps. (Abu Dawood vI P 115.)

According to Hadrat Abdullah bin Mas'ud رضى الله عنه:

ليبقى منكم اولوا لاحلام والنهى ثم الذين يلونهم ثلاثا

Let those of you who are sedate and prudent be near me, then those who are next to them. The Prophet صلى الله عليه وسلم said this three times. (Muslim vI P 181.)

Hadrat Anas رضى الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying:

اتقوا الصف الاول ثم الذى يليه فان كان من نقص فليكن فى الصف
المؤخر

Fill in the first row, then the next. Thus, if any row remains incomplete, let that be the last one. (Nasai vI P 131.)

The Responsibility Of An Imam

An Imam must be considerate of the temperament of his muqtadis (followers). He must not exceed the *musnoon*

recital of the *Qur'an*; he must not prolong the bowing posture or the prostration beyond the *musnoon* limits. If he is offering an individual prayer, it is open to him to prolong it as much as he wishes. We learn from Hadrat Abu Hurayrah رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم has said:

اذا صلى احدكم للناس فليخفف فان فيهم الضعيف والستيم والكبير
واذا صلى احدكم لنفسه فليطول ما شاء

When anyone of you leads the congregational prayer, he must let it be light on his followers because the congregation may include those who are weak, sick, old and different types of people. When he is alone in his prayers, he may prolong them as much as he wishes. (Bukhari vI P 97)

Let us see another Tradition:

فايكم ما صلى بالناس فليتجز فان فيهم الضعيف والكبير وذا الحاجة

If anyone of you leads others in a congregational prayer, he must observe them in some hurry. There are weak, old and others with something or other on hand. (Bukhari vI P 97)

The Duties Of The Followers In Prayer

The *muqtadi* must obey the *Imam* in every move and every respect. He must form his intention with the *Imam*, bow down with him, go into prostration with him and thus in observing each other move in prayer. He must not move ahead of the *Imam* but a little after him. It is not allowed to form the intention before the *Imam* does nor to move into any posture ahead of him, not even end the prayer through

salutation before him. At the same time, he must not remain much behind the *Imam* as, for example, prostrating after the *Imam* raises his head from the prostration; in such cases his prayer will become void.

عن انس قال صلى بنا رسول الله صلى الله عليه وسلم ذات يوم فلما قضى صلاته اقبل علينا بوجهه فقال ايها الناس اني اما مكم فلا تسبقوني بلركوع ولا بالسجود ولا بالقيام

Hadrat Anas رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم led the prayers one day. After the prayers were over he turned towards the people and said: O people! I am your *Imam*. Thus, do not move ahead of me in any of the postures of bowing, prostration and standing. (Muslim vI P 180.)

Hadrat Abu Hurayrah رضى الله عنه has said:

لا تبادر وا الامام اذا كبر فكروا

Do not precede the *Imam* when he says *Allahu Akbar*, you also say *Allahu Akbar*. (Muslim vI P 172)

A great warning is given to one who raises his head before the *Imam* from the bowing or prostration posture.

عن ابن هريرة قال قال رسول الله صلى الله عليه وسلم اما يخشى الذي يرفع راسه قبل الامام ان يحول الله راسه راس حمار

Hadrat Abu Hurayrah رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: Does that person who raises his head ahead of the *Imam*,

not fear that Allah will turn his head into a donkey's. (Bukhari vI P 96 Muslim vI p181)

The *muqtadi* has to go through all his postures in imitation of the *Imam* except recital of the Qur'an be it *surah al-Fatihah* or any other *surah*. He will quietly listen to the *Imam*'s recital but not repeat it.

عن ابن هريرة قال قال رسول الله صلى الله عليه وسلم انما جعل الامام ليؤتم به فاذا كبر فكروا واذا قرأ فانصتوا

According to *Hadrat Abu Hurayrah* رضى الله عنه, the Messenger of Allah صلى الله عليه وسلم said: An *Imam* is appointed only that he be followed. Thus, if he says *Allahu Akbar*, you also say so but when he recites the Qur'an, you keep quiet. (Ibn Majah P 61).

The same *Hadith* is found in *Nasai* vI P 146.

In the transmission by *Hadrat Abu Hurayrah* and *Qatadah* رضى الله عنهم these words are found:

واذا قرأ فانصتوا

And when he recites, keep quiet. (Muslim vI P 174)

A *muqtadi* must join the congregation at whatever point he finds the *Imam*. If he joins when the *Imam* is in the standing or bowing posture, then he gets that *raka'ah* otherwise that *raka'ah* will not be counted.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا جئتم إلى الصلوة ونحن ساجدون فاسجدوا ولا تعدوه شيئا ومن أدرك ركعة فقد أدرك الصلوة

Hadrat Abu Hurayrah رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: When you come for the prayers and find us in the prostration, you too go into prostration but do not count it. He who gets the *raka'ah*, gets the prayer. (Abu Dawood vl P 145)

The word *raka'ah* in this *Hadith* means *ruku'* or the bowing posture. Further details on this subject will be discussed later on in this book. (P 578).

We have another *Hadith* transmitted by Hadrat 'Ali and Mu'az bin Jabal رضى الله عنه quoting the Messenger of Allah صلى الله عليه وسلم as saying:

إذا أتى أحدكم الصلوة والامام على حال فليصنع كما يصنع الامام

When one of you joins the prayers and finds the Imam at whatever point, he must imitate what the Imam does. (Tirmizi vl P 76)

The Musnoon Qirat

In the *Fajr* prayer, the Holy Prophet صلى الله عليه وسلم recited one or the other of these chapters of the Qur'an at different times: *surah Qaf* (50), from *wal-layli iza 'as'asa* (81:17), *al-mu'minun* (23), from *al-Baqarah* (2) the verse 136 on, and *Al Imran* (3) from verse 64 onwards. (Muslim vl P 186). Sometimes he recited the *surah at-Tur* (52), *at-*

Takwir (81) (Abu Dawood vl P 134, Bukhari vl P 106, Nasai vl, P 151).

On Friday, he recited in the *Fajr* prayers the *surah as-Sajdah* (32) in the first *rakaah* and *ad-Dahr* (or, *al-Insan*, 76) in the second. (Bukhari vl P 122)

In the *Zuhr* prayer the Prophet صلى الله عليه وسلم recited the *surah al-Layl* (92) or *al-ala* (87).

According to a *Hadith* the Holy Prophet صلى الله عليه وسلم took so long in the first two *raka'at* of *Zuhr* as would take to recite the *surah as-Sajdah* (32). Some versions tell us that he stood the time taken to recite thirty verses. (Muslim vl P 185)

In the *'Asr* prayer, he sometimes recited *al-Layl* (92) or *al-ala* (87); Sometimes he recited *al-Burooj* (85) or *at-Tariq* (86). (Mishkat vl. P 79, Abu Dawood vl. P 133). According to Hadrat Abu Said Khudri رضى الله عنه, the standing posture of the Prophet صلى الله عليه وسلم in the first two *raka'at* of *'Asr* was half of his standing posture in the *Zuhr*. (Muslim vl. P 185).

In the *Maghrib* prayer, the Prophet صلى الله عليه وسلم recited sometimes the *surah at-Toor* (52), *al-Mursalat* (77). Sometimes he recited the entire *surah al-'Araf* (7) in both the *raka'at*. Sometimes, he recited *ad-Dukhkhān* (44), *al-Kafirun* (109), *al-Ikhlās* 112). (Bukhari vl. P 105, Muslim vl. P 187, Nasai vl. P 154, Ibn Majah p 60).

In the *'Isha* prayer, the Holy Prophet صلى الله عليه وسلم sometimes recited *at-Tin* (95), *ash-Shams* (91), *al-Layl* (92) or *al-ala* (87). (Nasai vl. P 155)

In the *Witr* prayer, the Messenger of Allah ﷺ recited *surah al-Ala* (87) in the first *raka'ah*, *al-Kafirun* (109) in the second, *al-Ikhlās* (112) in the third. (Trimizi vl. P 61, *Nasai* vl. P 251). Sometimes he recited nine chapters in the three *raka'at*, three in every *raka'ah*. The last of the three in the final *raka'ah* would be *al-Ikhlās* (112). (Tirmizi vl. P 61)

In the Friday prayer, the Holy Prophet ﷺ recited the *surah al-Jum'ah* (62) in the first, *al-Munafiqun* (63) in the second and sometimes *al-Ala* (87) and *al-Hashiyah* (88). (Muslim vl. P 287-288.)

In the Eid prayer too, the Prophet ﷺ would recite the same two *surahs*. Whenever 'Eid fell on Friday, then he recited these same *surahs* in both the Eid and Friday prayers. (Muslim vl. P 288.) Sometimes, he recited in the 'Eids the *surah Qaf* (50) and the *surah al-Qamar* (54). (Muslim vl. P 291.)

The information that we have gained from the Companions رضى الله عنهم about the recital of the Holy Prophet ﷺ is that generally he recited the *Tawal Mufasssal* in the *Fajr* and *Zuhr*, the *Ausat Mufasssal* in the 'Asr and 'Isha and *Qisar Mufasssal* in *Maghrib* prayers. (Nasai P 154, *Mishkat* vl. P 80.)

Tawal Mufasssal: From the *surah al-Hujurat* (49) to the *surah al-Burooj* (85) are the *Tawal Mufasssal*.

Ausat Mufasssal: From *al-Burooj* (85) to the *surah al-Bayyinah* (98) are the *Ausat Mufasssal*.

Qisar Mufasssal: From the *surah al-Bayyinah* (98) to the *surah an-Nas* (114) are the *Qisar Mufasssal*.

Application of this practice of the Prophet ﷺ is advisable when there is an opportunity to offer prayers peacefully. Otherwise if one is on a journey or is pressed by circumstances, he may recite the shorter *surahs* instead of the longer ones. This is also seen in the practice of the Holy Prophet ﷺ. Thus we know that once he recited the *surah al-Kafirun* (99) in the first *raka'ah* of *Fajr* and *al-Ikhlāq* (112) in the second. Sometimes, he recited *az-Zalzalah* (99) in both the *raka'at* (Abu Dawood vl. p134). Once, during a journey the Prophet ﷺ recited *al-Falaq* (113) and *an-Nas* (114) in the first and second *raka'at* of *Fajr*. (Nasai vl. P 151.)

It was the practice of the Holy Prophet ﷺ to recite in an audible voice in two *raka'at* of *Fajr* and the first two of *Maghrib* and 'Isha. It was the same practice on Friday and the 'Eids. However, he recited inaudibly in all the four *raka'at* of *Zuhr* and 'Asr, in the third *raka'at* of *Maghrib* and the last two of 'Isha. He recited a *surah* or portion of the *Qur'an* with *al-Fatihah* only in the first two *raka'at*. In the third and the fourth, he recited *al-Fatihah* by itself. The recital of the first *raka'ah* was longer than of the second. (see *Mishkat* vl. P 78 Chapter on The *Qur'an* In Prayers, etc.)

When a *surah* is to be recited after the *surah al-Fatihah*, either the whole *surah* is recited or some of its verses. If these verses are short then they will be three at least and if they are long than a length equal to the three short ones. This is known from the practice of the Prophet ﷺ and his Companions رضى الله عنهم.

How May A Late-Comer Behave

If anyone arrives at a mosque when the congregational prayers have begun, then he must

immediately join them even if it is *Zuhr* and he has not offered the four *raka'at sunnah*. He must join the congregational and offer the *sunnah* afterwards.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا أقيمت الصلاة فلا صلاة إلا المكتوبة

Hadrat Abu Hurayrah رضى الله عنه has said that once the *iqamah* has been called then no prayer is in order except the *fard*. (with congregation). (Muslim vI P247)

The Sunnah Of Fajr

However, the *sunnah* of the *Fajr* are exempted from this ruling. Even if the congregational prayers have commenced, the *sunnah* of the *Fajr* must be offered first as long as there is hope of joining the congregation for the second *raka'ah* or earlier than that. One who gets at least one *raka'ah* of the congregation will get the reward of the congregation. Therefore, as long as one has hope of gaining that reward, he may offer the *sunnah* of *Fajr*. If he has no hope of getting a *raka'ah* of *Fajr* congregation if he busies himself in the *sunnah* then he must join the congregation straightaway. He may offer the missed *sunnah* after sunrise.

The *sunnah* of *Fajr* are exempted because no other *sunnah* has been emphasised upon to such an extent as this *sunnah*. No other *sunnah* is as meritorious as this-*sunnah*.

عن عائشة رضى الله عنها قالت قال رسول الله صلى الله عليه وسلم ركعتا الفجر خير من الدنيا وما فيها

Hadrat Aishah رضى الله عنها said that the Messenger of Allah صلى الله عليه وسلم said: The two *raka'at* of *Fajr* are superior than the world and whatever is in it. (Muslim vI P 251)

Hadrat Aishah رضى الله عنها has also said:

لم يكن النبي صلى الله عليه وسلم على شيء من التواكل أشد تعاهدا منه على ركعتي الفجر

The Messenger of Allah صلى الله عليه وسلم did not attend to any optional prayer as much as he did to the two *raka'at* of *Fajr*. (Bukhari vI P 156 Muslim vI P 251)

The importance of the *sunnah* of *Fajr* is also seen in that a *sunnah* is not redeemed-only the *fard* and *wajib* prayers are redeemed-but the *sunnah* of *Fajr* were redeemed with the *Fajr* by the Holy Prophet صلى الله عليه وسلم on the occasion of *Laylat-ul-Ta'ris*. (Muslim vI P 228, *Abu Dawood* vI P 39, *Sahih Ibn Khazimah* v2 P 100). Besides, the Holy Prophet صلى الله عليه وسلم was always in a hurry to observe this *sunnah* more than to offer any other *sunnah*. (Muslim vI P 251 on the authority of *Hadrat Aishah* رضى الله عنها)

The emphasis is laid for the *Ummah* in this *Hadith*:

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا تدعوا ركعتي الفجر ولو طر دتكم الخيل

Hadrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: Do not give up the two *raka'at* of *Fajr* even if horses trample over you. (*Abu Dawood* vI P 195.)

Just before the foregoing *Hadith*, *Abu Dawood* has reproduced a *Hadith* transmitted by *Hadrat Bilal* رضى الله عنه which highlights the extreme significance the Holy Prophet صلى الله عليه وسلم attached to the observance of the *sunnah* of *Fajr*.

It is worth pondering that on the one hand we have a *Hadith* tell us that when the *iqamah* is called then no other prayer but the *fard* may be observed. On the other hand, these *Ahadith* tell us that *sunnah* of *Fajr* have to be offered no matter through what the worshippers has to pass. Thus, taking into consideration *Ahadith* of both points of view, we deduce that a latitude is allowed for offering the *Fajr sunnah* as long as there is possibility of joining the congregation in the last *raka'ah* or earlier. In such cases, this *sunnah* must not be omitted but offered at the correct time (that is before *fard*). If there is no possibility of joining the congregation before or at the last *raka'ah* then, out of compulsion, the *sunnah* may be postponed to after sunrise. (These must not be offered after the congregation because we are not permitted to offer any optional prayer after *Fajr* until sunrise_ as we have seen when discussing prohibited times.)

The Behaviour Of The Companions

The Behaviour of the noble Companions رضى الله عنهم also shows that the *sunnah* of *Fajr* may be offered even if the *fard* congregation has commenced. However, the *sunnah* may be offered in a corner away from the rows of the congregation.

عن مالك بن مغول قال سمعت نافعاً يقول إنك قلت ابن عمر لصلاة الفجر
وقد أقيمت الصلاة فقام فسلمى ركعتين .

Hadrat Malik bin Mighwal رحمه الله عليه said that he heard *Nafi* رضى الله عنه say that he woke up *Hadrat Abdullah bin 'Umar* رضى الله عنه for the *Fajr* prayer and the *iqamah* was called but he got up and offered the two *raka'at* (by himself-that is *sunnah*). (*Tahawi* v1 P 183)

A similar action by *Hadrat Abu Darda* رضى الله عنه is reported.

انه كان يدخل المسجد والناس صفوف في صلاة الفجر فيصلى الركعتين
في ناحية المسجد ثم يدخل مع القوم في الصلاة

Hadrat Abu Darda رضى الله عنه would enter the mosque while other people would be in the rows for the *Fajr* prayer. He would go to a corner of the mosque, offer two *raka'at* and then join the people to offer the congregational prayer. (*Taha* v1 P183.)

Among the Companions رضى الله عنهم this is confirmed also by *Abdullah bin Mas'ud*, *Abu Musa Ash'ari*, *Huzayfah* and *Abdullah bin Abbas* رضى الله عنه and among their successors this behaviour was also witnessed among *Abu 'Uthman an-Nahdi*, *Masruq*, *Hasan Basri* رحمه الله عليه. (*Tahawi* v1 P 183, *Athar us-Sunan* v2 P 30, *Musannaf bin Abi Shaybah* v1 P 250).

Sutrah

If someone is offering his prayers at a place where there is a chance of people moving about before him-or a congregation is observed at such a location-then a *sutrah* must be placed in front. Those crossing over may do so beyond the *sutrah* and not commit a sin in passing before the worshippers. The worshippers too may not be involved

in causing inconvenience to anyone or having them commit sin.

Sutrah is anything a hand in length and the thickness of a finger.

عن طلحة بن عبيد الله قال قال رسول الله صلى الله عليه وسلم اذا وضع احدكم بين يديه مثل مؤخرة الرحل فليصل ولا يبال من واء ذلك

According to *Talhah bin Ubaydullah* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said: When anyone of you places in front of him something like the back of a saddle, he should pray without carrying who passes on the other side of it. (Muslim vI P 195)

Often the back of a saddle is about a hand in length.

Another *Hadith* tells us:

عن ابن عمر قال كان النبي صلى الله عليه وسلم يمشي الى المصلى والعزة بين يديه تحمل وتصب بالمصلى بين يديه فيصلى اليها

According to *Hadrat Abdullah Ibn Umar* رضى الله عنه when the Messenger of Allah صلى الله عليه وسلم would go in the morning to The Eid ground a staff would be placed before him and he would pray in that direction. (Bukhari vI P 133)

The staff too is about a hand's length and thickness of a finger. *Sutrah* should be placed where the prostration is made not very far that the passersby may have to move much ahead and be inconvenienced.

اذا صلى احدكم الى ستره فليدن منها

If anyone prays towards a *sutrah*, he must be close to it. (Abu Dawood vI P 117)

The *sutrah* must not be placed directly opposite the forehead but a little to the right or left against the eyebrows.

عن المقداد بن الاسود قال ما رأيت صلى الله عليه وسلم يصلى الى عود ولا عمود ولا شجرة الا جعله على حاجبه الا يمن او الايسر ولا يصمد له صمدا

Hadrat Miqdad b. Aswad رضى الله عنه said that he never saw the Messenger of Allah صلى الله عليه وسلم pray in front of a stick, a pillar, or a tree but that he kept it towards his right or left eyebrow and did not face it directly. (Abu Dawood vI P 116)

If the congregational prayer are observed, it is not necessary to place a *sutrah* before every worshipper but only one *sutrah* before the *Imam* will suffice. We learn from *Bukhari* and *Muslim* that the Holy Prophet صلى الله عليه وسلم led the prayers often in open spaces and deserts but the *sutrah* was placed before him alone. Those who passed by walked ahead of the *sutrah* before everyone in the congregation. (Bukhari vI P 71)

More information on the subject of *sutrah* May be seen in *Tahawi* vI P 221, *Mishkat* vI P 73.

It Is Sinful To Walk Before One Who Is Praying

It is a grave sin to walk in front of one engaged in prayer. The Messenger of Allah صلى الله عليه وسلم has said:

لو يعلم المار بين يدي المصلي ما إذا عليه لكان أن يقف أربعين خيرا له من أن يمر بين يديه

If one who passes in front of another who is praying knew how gravely sinful it is, it would be better for him to stand still for forty years than to pass in front of the worshipper. (Muslim v1 P 97, *Mishkat* v1 P 74)

In another version we see that if he realises the gravity of the sin, he would find it easier to sink into the earth than to face the sin. (*Muwatta Imam Malik* P 59)

If someone passes before the worshippers in spite of the *sutrah* being erected—that is, he moves within the *sutrah* not beyond it—then he must be stopped sternly. (*Bukhari* v1 P 72, *Muslim* v1 P 196)

What Invalidates Prayers And What Is Disallowed In Prayers

Prayers break that is become invalid when the worshipper engages in anything that gives the impression to an onlooker that he is not engaged in prayer. Some such things are: to converse with another while praying, to greet someone or respond to a greeting, to cry in agony like saying 'ouch', to weep audibly because of pain or hardship (but to weep for the Hereafter is not wrong and does not invalidate prayers), to praise Allah on sneezing or to respond to someone who praises Allah on sneezing, to utter prescribed words on hearing a bad news or praise Allah on hearing a good news, to recite the Qur'an looking at it, to eat or drink. If anyone does any of these things while he is occupied in prayer then his prayer becomes invalid.

Mu'awiyah bin Hakam رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said:

إن هذه الصلوة لا يصلح فيها شيء من كلام الناس إنما هي التسبيح والتكبير وقرأة القرآن

Talking to others is not fitting during this prayer
It is only fitting to glorify Allah, declare His Greatness and recite the *Qur'an*. (*Muslim* v1 P 203)

Hadrat Abdullah bin Mas'ud رضى الله عنه has said:

كانا نسلم على النبي صلى الله عليه وسلم وهو في الصلاة فيرد علينا فلما رجعنا من عند الجاشي سلمنا عليه فلم يرد علينا فقلنا يا رسول الله كانا نسلم عليك في الصلاة فترد علينا فقال ان في الصلاة لشغلا.

We would salute the Prophet صلى الله عليه وسلم even when we were occupied in prayer and he would give the response too. When we returned from the Negus (*Najashi*; after the migration to *Habshah* or *Abyssinia*) we greeted him but he did not give the response. We said to him: Messenger of Allah صلى الله عليه وسلم, we used to greet you although we were engaged in prayer and you gave us the response. (why did you not give us the response now?) He صلى الله عليه وسلم said: Because of occupation in prayer. (*Bukhari* vi P 160, *Muslim* vi p204)

During observance of prayer, the worshipper must not take up any other thing. There is another narration by *Abdullah bin Mas'ud* رضي الله عنه:

قال انما الصلاة لقراءة القرآن وذكر الله فاذا كنت فيها فليكن ذالك شأنك

Prayer is the name of recital of Qur'an and remembrance of Allah. When you are busy in prayer only these things must be on your mind. (*Abu Dawood* vi P 150)

It is disagreeable while praying to hold one's garment together to protect it from dust, to crack the fingers, remove pebbles from the place of prostration, (it

may be done once, however), to stretch the limbs, to cough voluntarily, or to move through the postures lazily.

في رسول الله صلى الله عليه وسلم عن السدل في الصلاة ان يغطي الرجل فاه في الصلاة

The Messenger of Allah صلى الله عليه وسلم disallowed *saddl* during prayer and to conceal the face. (*Abu Dawood* vi P 110, *Tirmizi* vi P 50)

Saddl is to hang down or let drop a sheet or handkerchief over one's head or shoulder in a way that one of its corners is not over the other side. Or, it is to place a dress over the shoulder without wearing the sleeves.

Once, the Holy Prophet صلى الله عليه وسلم saw someone level the place of prostration.

ان كنت فاعلا فواحدة

He said on seeing him: If you must do it, then do it just once. (*Bukhari* vi P 161)

It is undesirable and abhorrent to offer the prayers without covering the head, wearing only a vest without the shirt, wrapping a sheet round the upper body instead of wearing a shirt, wearing garments normally worn in the home but not outside the home or when meeting an important person. Such behaviour is indicative of the insignificance attached to the prayer. Only then does one go to the mosque in improper attire when he has no respect or importance of prayer in his mind. The truth is that prayer is the *mi'raj* of the Believer-the ascension^{to} heaven! The worshipper-the slave-holds conversation with his Lord, quietly and privately. He is most near his Lord in prayer

Given this situation, the carelessness and laziness on the part of the slave is most unwarranted. The Lord has said:

يَا أَدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ

O Children of Adam! Take (goodly apparel for) your adornment at every place of worship ... (al-A'raf, 7:31)

More information on this subject may be seen in *Bukhari* vI P 161, *Muslim* vI P 206, *Tirmizi* vI P 49, *Abu Dawood* vI P 109.

Women's Going To The Mosque

Some *Ahadith* do speak of women going to the mosque for the congregational prayer. However, there are at the same time such *Ahadith* that tell us that rather than go to the mosque women must observe their prayers in a corner of their homes and that is better for them. Thus, where there are separate sets of regulations for men and women in other fields of their lives so also there are different rules for them regarding prayers. If a man gives up the congregation and prays at home, then it is not at all good for him; the Holy Prophet صلى الله عليه وسلم would get very angry over it and speak of the warning to burn the homes of such people. He would say also that such worshippers earn only one portion of reward. In contrast a man attending the congregation would earn a reward twenty-seven times the other man's reward.

However, a woman, although some *Ahadith* speak of allowing her to join the congregation, is told that the best prayer for her is at home, not with the congregation.

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لا تمنعوا نساءكم المساجد ويوقن خير لهن

Hadrat Abdullah bin Umar رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: Do not stop your women from going to the mosque but

their homes are better for them. (*Abu Dawood* vI P 100.)

Another *Hadith* tells us:

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم صلوة المرأة في بيتها الفضل من صلواتها في حجرتها وصلواتها في محضرتها الفضل من صلاحها في بيتها

Hadrat Abdullah Ibn Mas'ud رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: The prayer of a woman is more excellent in her bedroom than in a room (in her home). And, her prayer in an inner room is more excellent than in her bedroom. (*Abu Dawood* vi P 100)

A third *Hadith* tells us:

عن ام سلمة عن رسول الله صلى الله عليه وسلم انه قال خير مساجد النساء قعر بيوتهن

Hadrat Umm-e-Salmah رضى الله عنها has quoted the Messenger of Allah صلى الله عليه وسلم as saying: The best mosque of all for women is a corner of their house. (*Musnad Ahmad* v6 P 297, *Musnad Hakim* vI P 209)

Yet another *Hadith* tells us:

عن ابن مسعود قال ما صلت امرأة خير لها من قعر بيتها الا ان يكون المسجد الحرام او مسجد النبي صلى الله عليه وسلم

Hadrat Abdullah Ibn Mas'ud رضى الله عنه has said: No woman has offered a prayer better than the

one in a corner of her house except (the prayer) at Masjid Haram and Masjid Nabawi. (*al-Kabir*, *Tabarani*, *Athar us-Sunan* vI P 62)

In view of these *Ahadith* it is not reasonable to compel women to go to the mosque. One must exhort them to do what is better for them and would fetch them a higher reward. They must be exhorted to offer their prayers within their homes and that too secluded from other members. It is wrong to work with a missionary zeal to bring them to the mosque.

The wife of *Abu Humayd as-Sa'idi* رضى الله عنها presented herself before the Holy Prophet صلى الله عليه وسلم once and submitted:

يا رسول الله اني احب الصلوة معك

Messenger of Allah صلى الله عليه وسلم, I love to offer my prayers with you!

The Holy Prophet صلى الله عليه وسلم said:

قد علمت انك تحبين الصلوة معي وصلواتك في بيتك خير لك من صلواتك في حجرتك وصلواتك في حجرتك خير لك من صلواتك في دارك وصلواتك في دارك خير لك من صلواتك في مسجد قومك

Surely, I know that you love to offer your prayers with me but your prayer in your bedroom is better for you than your prayer in the room and your prayer in a room is better for you than your prayer in the home and your prayer in your home is better for you than in the mosque of your locality.

On hearing this from the Prophet صلى الله عليه وسلم she prepared a secluded dark corner in her house for her prayers. She offered her prayers there the rest of her life. (Musnad Ahmad VI P 371)

Apart from this, with a change in circumstances and growth of mischievous tendencies after the death of the Holy Prophet صلى الله عليه وسلم, the leading Companions رضى الله عنهم the men and women among them-discouraged women from going to the mosque. They used to say that if the Holy Prophet صلى الله عليه وسلم were alive then he too would have disallowed women from going to the mosque in view of the circumstances.

عن عائشة قالت لو ادرك النبي صلى الله عليه وسلم ما أحدث الناس
لمنعهن المسجد كما منعت نساء بني إسرائيل

Hadrat Aishah رضى الله عنها said that if the Holy Prophet صلى الله عليه وسلم did see what people have adopted in their Manner of living then he would surely have stopped women from going to the Mosque as the women of Banu Israil were stopped. (Bukhari VI P 120, Muslim VI P 183, Abu Dawood VI P 100)

Hadrat Abdullah bin Mas'ud رضى الله عنه would turn out of the Mosque those women who did come into the mosque.

عن ابي عمر والشياخ انه رأى عبد الله يخرج النساء من المسجد يوم
الجمعة ويقول اخرجن الى بيوتكن خير لكن

It is reported by Abu 'Amr Shaybani رضى الله عنه that he saw Hadrat Abdullah bin Mas'ud رضى الله عنه

drive out women on Friday from the mosque saying the while, "Return to your homes. That is better for you." (al-Kabir, Tabarāni, Athar us-Sunan VI P 63.)

Ponder over it! This took place at a time that was the best of centuries. However, certain changes did take place that prompted the Companions رضى الله عنهم to exercise caution and put restrictions on women going to the mosque. Consider what is happening today. All previous evil practices have been put to shame. Evil practices, indecency, immodesty and shamelessness are rampant. Is it then proper to allow women to go to the mosque and join the congregation? Certainly not. If somewhere they are allowed to visit the mosques for prayers that action would be the result of shortsightedness and its consequences would be disastrous. It would become very difficult to preserve the sanctity of the mosques. Doors to corruption would open up.

Those people who cite the religious meetings and *tabligh* programmes as the basis for allowing women to go to the mosque must know that there is a difference in the two things. They must realise that the religious meetings are held sometimes, not everyday. In such meetings, the women are not only given a separate seating but also the administrators are there supervising the arrangements and keep an eye over the visitors, they get little time to participate in the proceedings. Compared to this, everyone has to participate in the prayers and the administrators cannot excuse themselves from prayers on the pretext of being busy in administration. Then who knows what is happening in the rows of women and with what intention men visit the mosque? The observance of prayers is not like meetings. It is an everyday affair-five times a day. If women are

permitted only twice a day-in the *Fajr* and '*Isha*-then too it is two times everyday. How will the affairs be managed? In the meetings an arrangement for supervision and security for one or two days is not a difficult thing. The most important thing is that during prayers men cannot spare time to supervise whether it is five times everyday or only Friday or Eids. They cannot, therefore, prevent an unpleasant incident. All the men will have joined the congregation and be in the first rows. Therefore, it is wrong to co-relate prayers in the mosques to religious meetings¹.

An Only Women's Congregation

An all-women's congregation in which there is no man is undesirable because it overlooks the correct method of congregation. One of the correct procedure of the congregation is that the *Imam* stands ahead of the rows but in a women's congregation the woman *Imam* will not stand ahead but will stand among them slightly ahead in the centre in the manner of the *Imam* of those who have no clothes to wear. People who are all nude, when they offer the congregation, have their *Imam* among them just a slight ahead in the centre of the first row; hence, there is a departure in the true procedure of the congregation. It is the same thing in women's congregation. The former is undesirable and reprehensive; so is the women's congregation. Besides, there is another shortcoming in a women's congregation. Woman's voice is also to be hidden or veiled-kept low so that it is not within hearing of men. This means that they will not recite in an audible voice even during those prayers when a loud recital is called for.

¹ We know from a *Hadith* in *Bukhari* (vi p123) that *Hadrat Umar* رضى الله عنه did not like women going to the mosques-in his era of *Khilafat*.

The Remedial Prostration

The *sajdah sahw* becomes '*wajib* (obligatory) in prayers when one of its postures is advanced or delayed or repeated or a '*wajib* is altered or inadvertently missed. For example, the *Hadith* of *Hadrat Mughirah bin Shu'bah* رضى الله عنه tells us.

قال قال رسول الله صلى الله عليه وسلم اذا قام الامام في الركعتين فسان
ذكر قبل ان يستوى قائما فليجلس وان استوى قائما فلا يجلس ويسجد
سجدة السهو

The Messenger of Allah صلى الله عليه وسلم said When the *Imam* stands up after two *raka'at* (forgetting to sit in the first *Qa'dah* or sitting posture) then if he remembers before he stands erect he must sit down but if he has stood erect he must not sit down but perform the *sajdah sahw*. (*Abu Dawood* VI P 164)

In other words, we are asked to perform *sajdah sahw* (remedial prostrations or prostrations of forgetfulness) for omitting the '*wajib*. The first sitting posture is '*wajib*.

The method of performing *sajdah sahw* is described here. In the final sitting posture, recite the *Tasahahhud* and turn only to the right for salutation and then make two prostrations. Then recite the *Tashahhud* again, involve

blessings on the Prophet صلى الله عليه وسلم, make supplications and then come out of the prayers with the salutations on each side, right and left.

According to *Hadrat Abdullah bin Mas'ud*:

فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ

The Messenger of Allah صلى الله عليه وسلم made the two prostrations after the prayer. (*Bukhari* vI P 163)

This *Hadith* is also found in *Tirmizi* vI P 52 and *Imam Tirmizi* has called this *Hadith Hasan Sahih*.

According to *Abdullah bin Jāfar* رضى الله عنه :

ان النبي صلى الله عليه وسلم قال من شك في صلاته فليسجد سجدتين بعد ما سلم

The Holy Prophet صلى الله عليه وسلم said: Whoever has doubts about his prayer must prostrate twice after the salutation. (*Nasai*, vI P 185, *Abu Dawood* vI P 164)

According to *Hadrat Tha'uban* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said:

في كل سهو سجدتان بعد ما يسلم

At every mistake there are two prostrations after the salutation. (*Ibn Majah* P 86)

This *Hadith* gives the final verdict and covers every kind of forgetfulness.

Hadrat Imran bin Husayn has transmitted:

ثم سلم ثم سجدتين ثم سلم

Then the Prophet صلى الله عليه وسلم turned in salutation and then made two prostrations. (*Muslim* vI P 214, *Abu Dawood* vI P 162)

'*Alqamah* رضى الله عنه has said about *Hadrat Abdullah bin Mas'ud* رضى الله عنه:

سجد سجدتي السهو بعد السلام وذكر ان النبي صلى الله عليه وسلم فعل ذلك

Abdullah bin Mas'ud made two prostrations of forgetfulness after the salutation and told us that the Messenger of Allah صلى الله عليه وسلم did so. (*Ibn Majah* P 86)

Abu 'Qilabah رحمه الله عليه has transmitted from *Hadrat Imran bin Husayn* رضى الله عنه :

في سجدتي السهو يسلم ثم يسجد ثم يسلم

He would turn for the salutation for the prostrations of forgetfulness, make the prostrations of forgetfulness, and then turn for the salutation. (*Tahawi* vI P 214)

The Traveller's Prayer

The four *raka'at* (*Zuhr*, *'Asr*, *'Isha*) will become two each during a journey. There will be no difference in two or three *raka'at* prayers and they will be observed just as they are. The *Fajr* and *Maghrib* will be observed as they are without any change. (Tirmizi vI, P 72, Bukhari vI P 148.)

If a traveller offers his prayers behind a resident *Imam* then, in obedience to the *Imam*, he will offer all four *raka'at* when the *Imam* offers them at *Zuhr*, *'Asr* or *Maghrib*. (Muslim vI P 243.)

عن عائشة قالت فرضت الصلاة ركعتين ثم هاجر رسول الله صلى الله عليه وسلم ففرضت اربعاً وتركتم صلاة السفر على الفريضة الاولى

Hadrat Aishah رضي الله عنها said that prayers were two *raka'at fard* each. Then the Messenger of Allah صلى الله عليه وسلم undertook the *Hijrah* (migration). After *Hijrah* the number of *raka'at* became four *fard* but the prayer of the traveller remained as before (at two *raka'at*). (Bukhari and Muslim, *Mishkat* vI P 119)

According to *Hadrat 'Abdullah bin 'Abbas* رضي الله عنه

فرض الله الصلاة على لسان نبيكم صلى الله عليه وسلم في الحضر اربعاً وفي السفر ركعتين .

Allah prescribed the prayer by the tongue of your Prophet صلى الله عليه وسلم as four *raka'at* when resident and two *raka'at* when travelling. (Muslim VI P 241)

Both *Abdullah bin Abbas* and *Abdullah bin Umar* have transmitted:

سن رسول الله عليه وسلم صلاة السفر ركعتين وهما تمام غير قصر
والوتر في السفر سنة

The Messenger of Allah صلى الله عليه وسلم regulated the prayer during travel as two *raka'at* and both these *raka'at* are very perfect and not incomplete, and the *Witr* during the journey are a *sunnah*. (*Ibn Majah* P 76. *Mishkat* vol 1)

However, if anyone intends to stay anywhere for fifteen days then *Qasr* (abbreviation in prayer) is not in order. In such cases where four *raka'at* are due, all four will be offered. (*Musanaf Ibn Aki Shaybah* v2 P 453.)

The Prayer Of A Sick Person

We see the command of Allah in *surah Nisa*:

فاذكروا الله قياما وقعودا وعلى جنوبكم (آيت 103)

...Remember Allah, standing and sitting and reclining on your sides... (an-Nisa, 3:103)

Hadrat Imran bin Husayn once enquired from the Messenger of Allah صلى الله عليه وسلم about prayers when he became ill. The Prophet صلى الله عليه وسلم said:

صل قائما فان لم تستطع فقاعدا فان لم تستطع فعلى جنب

Offer your prayers standing up. If you are not able to do that, then sitting down. If even that is not possible then while reclining on your side. (*Bukhari* VI P 100)

Nasai has these words too:

فان لم تستطع فمستلقيا لا يكلف الله نفسا الا وسعها

If you are not able to pray reclining on your side then pray while lying on your back. Allah does not burden any soul beyond its strength. (Nasai and *Dar Qutni* P 446.)

Hadrat Nafi[ؓ] رحمه الله reports from Hadrat Abdullah bin Umar[ؓ] رضي الله عنه

كان يقول اذا استطاع المريض السجود او اماً ايماء ولم يرفع الى
جهته شيئاً

Hadrat Abdullah bin Umar[ؓ] رضي الله عنه has said that when a patient is not able to prostrate then by indicative movements, he may offer his prayer but (to show the prostration) he must not carry anything towards his forehead. (Muwatta Imam Malik)

The gesture must be done by the movement of the head not the eyes or eyelashes. The *Ahadiith* speak of indicative movements by the head alone.

The Method of Prayer

To Face The Qiblah

In starting the method of prayer, we must first point out that the worshipper must face the *Qiblah* -towards the *Ka'bah*. Allah has said:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ (بقره - 144)

...So turn your face towards the sacred Mosque (*Ka'bah*). And wherever you are (O Believers), turn your faces towards it. (al-Baqarah, 2:144)

Whether a person is travelling or at home, everywhere he has to face the *Qiblah*.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ (بقره - 150)

And from whatsoever place you come forth (for prayer, O Prophet), turn your face towards the sacred Mosque (the *Ka'bah*); and wheresoever you may be (O Believers), turn your faces towards it... (al-Baqarah, 2:150)

Intention

Intention is to resolve inwardly that the prayer of a particular time that is being offered is purely for the sake of Allah.

Allah has said:

وَمَا أَمَرُوا إِلَّا لَعِبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ (بينه - 5)

And they are commanded not but to worship Allah. Keeping their faith sincerely in Him... (al-Bayyinah, 5)

The Messenger of Allah صلى الله عليه وسلم has said:

انما الاعمال بالنيات

Surely, deeds are judged by the intentions behind them. (Bukhari vI P 9)

True intention is the inward conviction but if it is proposed by the tongue too then it is in order because it brings the heart and the tongue to an alignment.

Takbir Tahrimah

Takbir Tahrimah is to say *Allahu Akbar* and fold the hands. Allah has said:

وَزَبَكَ فَكَبِّرْ (مدثر - 3)

And your Lord do Magnify. (al-Muddaththir, 74th)

He has also said:

قَدْ اَلْحَقَّ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (اعلى - 14 و 15)

Indeed prosperous is he who purifies himself, and remembers the name of his Lord, then prays. (al-A'la, 87:14-15.)

Hadrat Ali رضي الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said:

مفتاح الصلوة الطهور وغريمهما التكبير وتحليلها التسليم

The key of prayer is ablution and its *tahrim* (what makes other things unlawful) is to say *Allahu Akbar* and its *tahlil* (what makes every other thing lawful) is the turn of the face for Salutation. (Tirmizi vI P 3)

Hadrat Abu Hurayrah رضي الله عنه has said:

اذا قمت الى الصلوة فاسبغ الوضوء ثم استقبل القبلة فكبر

When you resolve to pray, perform ablution well. Then face the *Qiblah* and say *Allahu Akbar*. (Muslim vI P 170)

Hadrat Abu Humayd as-Sa'idi رضي الله عنه has said that after turning towards the *Qiblah* the Messenger of Allah صلى الله عليه وسلم would raise his two hands and say *Allahu Akbar*. (Ibn Majah P 58.)

To Raise The Hands Up To The Ears In Takbir Tahrimah

While saying *Allahu Akbar* both the hands must be raised up to the ear-lobes as the Holy Prophet صلى الله عليه وسلم used to do.

عن مالك بن الحويرث ان رسول الله صلى الله عليه وسلم كان اذا كبر رفع يديه حتى يحاذي بهما اذنيه وفي رواية حتى يحاذي بهما فروع اذنيه

Hadrat Malik bin Huwayrith رضى الله عنه has said that when the Messenger of Allah صلى الله عليه وسلم would say *Allahu Akbar* he would raise both his hands till they were in level with his ears. In another version it says: he would bring them against his ear-lobes. (Muslim VI P 168)

عن وائل بن حجر انه ابصر النبي صلى الله عليه وسلم حين قام الى الصلوة رفع يديه حتى كانت بجبال منكبيه وحاذى باسهاميه اذنيه ثم كبر

Hadrat Wa'il bin Hujr رضى الله عنه has reported that he saw the Messenger of Allah صلى الله عليه وسلم rise for the prayers and he raised his hands until they were against his shoulders and his two thumbs were against his ears. Then he said *Allahu Akbar*. (Abu Dawood VI P 121)

Hadrat Wa'il bin Hujr رضى الله عنه has also said:

قال رأيت النبي صلى الله عليه وسلم حين افتتح الصلوة رفع يديه حيال اذنيه قال لم اتبعهم فرأيتهم يرفعون ايديهم الى صدورهم في افتتاح الصلوة وعليهم برانس واكسية

I saw the Messenger of Allah صلى الله عليه وسلم begin his prayers. He raised both his hands up to the lobes of his ears. Then (after some days) I came to the Companions رضى الله عنهم I saw that on commencing their prayers they raised their hands up to their chests while they had warm clothes on and warm sheets over them. (Abu Dawood VI P 121)

This *Hadith* tells us that (during) winter or otherwise) if the hands are wrapped in a sheet then a relaxation allows us to raise the hands up to the shoulders as the Companions رضى الله عنهم did. However, when there is no sheet around, then the hands must be raised up to the ear-lobes as we see that the Holy Prophet صلى الله عليه وسلم did. It does not matter if the hands touch the ear-lobes but if they do it will satisfy the worshipper that the hands have attained that level otherwise he cannot see them himself. He will be satisfied too that he has followed the *sunnah*. It is not necessary to touch the ear-lobes, however.

Bind The Hands Below The Navel

عن علقمه بن وائل بن حجر عن ابيه قال رأيت النبي صلى الله عليه وسلم يضع يمينه على شماله في الصلوة تحت السرة

(i) *Hadrat Alqamah bin Wa'il bin Hujr* رضى الله عنه has reported from his father *Wa'il bin Hujr* رضى الله عنه that he saw the Messenger of Allah صلى الله عليه وسلم place his right hand over his left below the navel while he prayed. (Musanaf Ibn Abi Shaybah VI P 290, Tuhfat-ul-Ahwazi VI P 214, Athar us-Sunan VI P 69)

عن الحاج بن حسان قال سمعت ابا مجلز او سألته قال قلت كيف اضع
قال يضع باطن كف يمينه على ظاهر كف شماله ويجعلهما اسفل من السرة

Hadrat Hajjaj bin Hassan رحمه الله عليه reported that he asked *Hadrat Abu Mijlaz* رضي الله عنه where he may place his hands. He replied that a worshipper in prayer must place his right palm over the left hand, keeping both hands below the navel (ibid)

عن ابراهيم قال يضع يمينه على شماله في الصلوة تحت السرة

Hadrat Ibrahim رحمه الله عليه has reported that the worshipper in prayer must keep his right hand over the left below the navel. (ibid)

All these *Ahadith* have a correct line of transmission while those *Ahadith* that suggest placing the hands on the chest or above the navel are all weak. Details may be seen in *Athar-us-Sunan* vol I pp 64-71.)

According to *Ibn Qudamah Maqdasi Hanbali* رحمه الله عليه:

وروى ذلك عن علي وابي هريرة وابي مجلز والنخعي والثوري واسحق
لما روى عن علي انه قال من السنة وضع اليمين على الشمال تحت
السرة رواه الامام احمد وابو داود وهذا يصرف الى سنة النبي صلى الله
عليه وسلم

The following Companions رضي الله عنهم have reported that (in prayer) the hands are placed below the navel: *Hadrat Ali*, *Hadrat Abu Hurayrah* and *Hadrat Abu Mijlaz* رضي الله عنهم and *Hadrat Ibrahim Nakh'i*, *Sufyan Thauri* and

Ishaq bin Rahwai رحمه الله عليهم. This is because *Hadrat Ali* رضي الله عنه has said: "It is one of the *summah* to place the right hand over the left below the navel. This *Hadith* has been reported by *Imam Ahmad bin Hanbal* and *Abu Dawood*. *Sunnah* means the *summah* of the Holy Prophet صلى الله عليه وسلم. (al-Maghni VI P 472)

According to *Imam Tirmizi*

والعمل على هذا عند اهل العلم من اصحاب النبي صلى الله عليه وسلم والتابعين ومن بعدهم يرون ان يضع الرجل يمينه على شماله في الصلوة وراى بعضهم ان يضعها فوق السرة وراى بعضهم ان يضعهما تحت السرة وكل ذلك واسع عندهم

The knowledgeable Companions, their next generation and their next were on this practice and they held that a man in prayer must place his right hand over his left. Then some of them were of the view that the hands be placed over the navel (not on the chest). And some others were of the view that the hands be placed below the navel. The scholars of *Hadith* consider all these views correct and in order. (Tirmizi VI P 34)

It must be mentioned here with advantage that of the three narration by *Imam Shafa'i*, one is in support of placing the hands below the navel. *Imam Ahmad bin Hanbal* also subscribes to this view. The *Hanafi* are, of course, of this opinion (al-Kaukab ad-Darri VI P 129). In other words, a majority of scholars support the view that the hands be placed below the navel. (Tuhfah al-Ahwazi VI P 213.)

Next, Recite Thana

After the Takbir Tahrimah and before *surah al-Fatihah*, the worshipper must recite the *Thana* in an inaudible voice.

عن عائشة رضى الله عنها قالت كان رسول الله صلى الله عليه وسلم إذا افتتح الصلوة قال سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك

Hadrat Aishah رضى الله عنها has said that when the Messenger of Allah صلى الله عليه وسلم began the prayer he recited the *thana*: You are without blemish, O Allah and with Your praise. Great is Your Name. Exalted is Your Majesty. And there is no God but You. (*Abu Dawood* vI P 129, *Tirmizi* vI P 33)

This tradition is also found in *Ibn Majah* on p58 and *Nasai* in vI P 143 from *Hadrat Abu Sa'id Khudri* رضى الله عنه.

The following *Hadith* also speaks along similar lines and topic

عن حميد الطويل عن أنس بن مالك قال كان رسول الله صلى الله عليه وسلم إذا استفتح الصلوة قال سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك رواه الطبراني وكتاباه المرفوع في الدعاء و إسناده جيد

Hadrat Humayd Tawil رضى الله عنه reports from *Hadrat Anas bin Malik* that whenever the Messenger of Allah صلى الله عليه وسلم commenced his prayer he would say: *Glory be to Allah with His praise. Blessed is Your Name and Exalted Your*

Majesty and there is no God besides You.
(*Tabarani*)

We find in *Dar Qutni* and *Sharah Ma'ani ul Athar* that *Hadrat Umar*, *Hadrat 'Uthman* and *Hadrat Abdullah bin Umar* رضى الله عنهم used to recite the same *Thana*. (*Sharah ul-Ma'om ul Athar* vI P 96, *Athar us-Sunan* vI P 2 - 73)

Ta'awuz and Tasmiyah

After *Thana*, the recital of the *Qur'an* (*surah al-Fatihah*) is to be taken up. Therefore the *ta'awuz* and the *tasmiyah* are recited

أعوذ بالله من الشيطان الرجيم . بسم الله الرحمن الرحيم

I seek the protection of Allah from the cursed devil. In the Name of Allah, the Compassionate, the Merciful.

Allah has said:

وَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you recite the *Qur'an* seek refuge in Allah from the accursed Satan. (*an-Nahl*, 16:98)

On this subject of reciting the *ta'awuz* and *tasmiyah* after the *thana* refer to *Nasai* vI p143, *Sahih Ibn Khazimah* vI p240. *Athar us-Sunan* vI p73, and so on. Irrespective of whether the prayer is one that calls for audible recital or inaudible recital, these two things (*ta'awuz* and *tasmiyah*) are recited inaudibly. (*Nasai* vI P 144 from *Abdullah bin Mas'ud*.)

Al-Fatihah and Another Surah

After this the *surah al-Fatihah* is recited. On reciting the *Fatihah* to the end the supplication *Aameen* is said in an inaudible voice (meaning, Do grant our supplication). Then, another *surah*, or some verses of it, are recited.

عن عائشة قالت كان رسول الله صلى الله عليه وسلم يفتح الصلوة
بالبكبير والقرأة بالحمد لله رب العالمين

Hadrat Aishah رضي الله عنها said that the Messenger of Allah صلى الله عليه وسلم began his prayer with *Allahu Akbar* and the recital with *al-Hammdulillahi Rabbil 'Alameen* (*al-Fatihah*). (Muslim vI P 194.)

These are the *Ahadiith* on reciting the *surah al-Fatihah* and another *surah* in prayer:

عن عباد بن صامت قال قال رسول الله صلى الله عليه وسلم لا صلوة
لمن لم يقرأ بفاتحة الكتاب

According to Hadrat Ubadah bin Samit رضي الله عنه the Messenger of Allah صلى الله عليه وسلم said: His prayers are void who has not recited the *surah al-Fatihah*. (Bukhari vI P 104)

Another version has the words:

لمن لم يقرأ بأم الكتاب فصاعدا

He who has not recited *surah al-Fatihah* and more. (Muslim vI P 169)

Is It Fard or Wajib To Recite Surah al-Fatihah?

It is *fard* to recite the *Qur'an* in prayer. However, the question is: Is it *fard* to recite any particular *surah* of the *Qur'an* or any of its *surah* or any verses from it at one's own choice?

A careful study of the *Qur'an* and *Hadith* will tell us that the *fard* or the absolute obligation to recite the *Qur'an* in prayer is met on reciting any *surah* of the *Qur'an*. No particular *surah* is appointed to meet the absolute obligation.

There is no doubt that *surah al-Fatihah* has a great significance with regard to prayers. In spite of that, however, it is not *fard* to recite the *surah al-Fatihah* but it is *wajib* (a lesser obligation). If someone forgets to recite *al-Fatihah* in prayers but recites any other *surah*, or three of its verses, or any one long verse, then he has met the absolute obligation (*fard*). However, he has omitted the *wajib* (lesser obligation) and he will have to make amends by making the two prostrations of forgetfulness at the end "because this is the rule when a lesser obligation is missed through forgetfulness. Again, if it was *fard* (an absolute obligation) to recite the *surah al-Fatihah*, then forgetting to recite it will render the prayer void even if the *sajdah sahw* (prostrations of forgetfulness) were made because a *fard*

when missed is not compensated by *sajdah sahw*. Only a *wajib* is compensated.

Let us now see if it is *fard* to recite *surah al-Fatihah* or not.

When the rules for *Tahajjud* (*salat ul layl*) are described in *surah al-Muzzamil*, Allah has said:

فَاقْرَأْ مَا تيسرُ مِنَ الْقُرْآنِ

...So recite so much of the *Qur'an* as may be easy (for you)... (al-Muzzamil, 7:20)

Further down, in this very verse, Allah has said:

فَاقْرَأْ مَا تيسرُ منه

...So recite, therefore as much of it (the *Qur'an*) as may be easy (for you)... (al-Muzzamil, 7:20)

Both these selections from the verse of *Qur'an* tell us that it is *fard* (an absolute obligation) to recite from the *Qur'an* in prayer. The recital is what the worshipper can recite with ease, not necessarily *surah al-Fatihah* at the exclusion of other portions of the *Qur'an*; he may recite any *surah*.

Some people hold that this verse refers to the recital of *Qur'an* by itself-what one can recite easily everybody (outside prayer). However, this conception is invalid because of the following reasons.

- (i) These two references from the *Qur'an* quoted above are preceded and followed by the mention of

(*Tahajjud*) prayer. The command to recite *Qur'an* is about recital in this prayer. Thus, both these references relate to recital in prayer.

The status of *Tahajjud* prayer as a *fard* is abrogated. However, it does not mean that if the obligation for a particular prayer is abrogated, whatever is known to be *fard* or part of a prayer is also abrogated.

انما نسخ وجوب قيام الليل دون فرض الصلوة وشرائطها وسائر احكامها

The obligation in respect of *tahajjud* was abrogated not the conditions of prayer and its an obligation within the prayer and all its rules. (Umdatul Qari v6 P 11)

Before fasting was prescribed in the month of Ramadan, the fasting on the day of '*Ashurah*' (10th Muhurram) was an absolute obligation. Later, it was turned into a voluntary fast. (Muslim v1 P 358). However, it does not follow that if the fast of '*Ashurah*' was from rise of dawn to sunset, the fasting of Ramadan will be subject to some other conditions-that food and drink are disallowed in it and approaching one's spouse but that these restriction will change in Ramadan. The suspension of an obligation does not involve alteration in the same conditions in another obligation of the same type or that the actions and conditions will change.

- (ii) In both the selections from the verse of the *Qur'an* the imperative form is used commanding recital of the *Qur'an*. None of the scholars hold that it is *fard* to recite that *Qur'an* outside prayer; it is Musnoon. The obligation to recite the *Qur'an*

pertains to prayer alone. This too makes it clear that both the selections from *Qur'an* refer to prayer.

(i i) There is also a Hadith of the Messenger of Allah صلى الله عليه وسلم bearing on a similar topic. A Companion *Khallad bin Rafi* رضى الله عنه came to the mosque and began to offer his prayer. However, he did not pray correctly. At the command of the Holy Prophet صلى الله عليه وسلم he repeated his prayers three times but even then he did not offer it correctly. Finally, he submitted to the Prophet صلى الله عليه وسلم, "Teach me, Messenger of Allah صلى الله عليه وسلم" Thus he taught him the prayers and said:

ثم استقبل القبلة فكبر ثم اقرأ بما تيسر معك من القرآن

Then, stand facing the *Qiblas* and say *Allahu Akbar* and bind your hands together and recite what is easy for you¹. (*Bukhari* VI P 105, *Muslim* VI P 170)

(iv) According to another *Hadith*, the Messenger of Allah صلى الله عليه وسلم described prayer as really glorifying and extolling and reciting the *Qur'an*.

¹ Some people say that it means *surah al-Fatihah* because it is easy to recite. However, this idea is clearly wrong. Firstly, because it is a general command and does not specify any *surah* - and the conjecture that the verse refers to *surah al-Fatihah* is without base. Secondly, it is not only *surah al-Fatihah* that is easy to recite in the *Qur'an* but there are many other *surahs* shorter than *al-Fatihah* and it is easier to memorise them and recite them than *al-Fatihah*. Thus, it is wrong on the part of *Nawawi 'Ala-al-Muslim* VI P 170 and others to specify *surah al-Fatihah* to this verse and to restrict the recital to *al-Fatihah* and call it easy. It is an unnecessary thrusting of views.

عن معاوية بن الحكم قال قال رسول الله صلى الله عليه وسلم ان هذه الصلوة لا يمح فيها شئ من كلام الناس انما هى التسييح والتكبير وقرأ القرآن

According to *Hadrat Mu'awiyah bin Hakam* رضى الله عنه, the Messenger of Allah صلى الله عليه وسلم said: It is not a correct prayer with anything from the conversation of men. It is only glorification, extollation and recital of *Qur'an*. (*Muslim* VI P 203, *Buloog ul Maram* P 16.)

Even this *Hadith* tells us that the true nature of *Qur'an* is recital of *Qur'an* without specifying *surah al-Fatihah*. It asks us to recite the *Qur'an* from anywhere and it is not *fard* to choose *surah al-Fatihah* alone.

Another Hadith

We have said before that if anyone says that it is *fard* to recite *surah al-Fatihah*, then it means if he fails to recite it through forgetfulness or intention, his prayers will be void even if he recites another *surah*. But, if we call it *wajib* to recite *al-Fatihah* then if he fails to recite it through forgetfulness he may make amends by the *sajdah sahw* (remedial prostration); of course if he omits to recite it intentionally then his prayers will be void. This is the ruling on omitting a *wajib*.

The foregoing verse of the *Qur'an* and the *Ahadiith* make it evident that recital of *Qur'an* is *fard* in prayer but we cannot pinpoint the obligation on *surah al-Fatihah*. However, there is another *Hadith* that gives a different ruling.

عن عبادة بن الصامت قال قال رسول الله صلى الله عليه وسلم لا صلوة لمن لم يقرأ بفاتحة الكتاب

Hadrat 'Ubadah bin Samit رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: The prayer of that person is void who has not recited *surah al-Fatihah*. (Bukhari vI P 104.)

This suggests that if anyone does not recite *surah al-Fatihah* in prayer his prayer is not valid. Thus, it is *fard* to recite *surah al-Fatihah* in prayer. However, let us see if we can prove from this *Hadith* that it is *fard* to recite *al-Fatihah*.

The words of the *Hadith*

لا صلوة لمن لم يقرأ بفاتحة الكتاب

His prayer is void who does not recite *surah al-Fatihah* offer two choices-one, if any person does not recite *surah al-Fatihah* his prayers remain simply un-offered, second, perfect prayers are not offered but prayers are valid though imperfect.

The saying of the Prophet صلى الله عليه وسلم open to both these conjectures and they present no doubt at all. This is because in Arabic the word 'La' (No!) sometimes points to non-existence and sometimes to defect and non-perfection.

'No' Meaning Non-existence

- (i) For example, the *kalimah Tawhid*.

لا اله الا الله

There is no god but Allah.

لا حول ولا قوة الا بالله

- (ii) There is no power or might except with Allah.

لا تريب عليكم اليوم

- (iii) No reproach shall be this day on you... (Yusuf, 12:92)

'No' Meaning Non-Perfection

عن انس قال فلما خطبنا رسول الله صلى الله عليه وسلم اذ قال لا ايمان لمن لا امانة له ولا دين لمن لا عهد له رواه البيهقي في شعب الايمان

- (i) Hadrat Anas رضى الله عنه said that it was very rare that the Holy Prophet صلى الله عليه وسلم gave a sermon without saying: "He who is not trustworthy has no faith and he who does not keep his covenant has no religion." (Mishkat vI P 15)

The scholars of *Hadith* are agreed that the words 'no faith' and 'no religion' do not reject existence of faith or religion but point out to imperfect faith and religion.

لا صلوة لجارا المسجد الا في المسجد

- (ii) There is no prayer for the neighbour of mosque but in the mosque. (*Dar Quini* v1 P 161)

Here too it rejects a perfect prayer of the neighbour not validity of prayer altogether.

لا صلاة بمحضرة الطعام

- (iii) There is no prayer when food is ready. (*Muslim* v1 P 308)

This *Hadith* also rejects perfection not existence altogether. Thus we find in *Ibn Hibban*. لا يصل احدكم بمحضرة الطعام. (Let not anyone of you pray when food is there.) If one is hungry and food is ready, he cannot concentrate on prayer.

لا صلاة للعبد الا بيق

- (iv) There's no prayer for a run-away slave.
(v) We have seen the use of *La* (No) in *Hadith*. This word is also found in the *Qur'an* in the meaning of lack of perfection. Thus, Allah has said:

فَقَاتِلُوا آلَ الْكُفْرِ إِنَّهُمْ لَأَبْغَىٰ لَكُمْ (توبه - 12)

...then fight the leaders of disbelief surely no oaths are bindings on them. ...(*at-Tawbah*, 9:12)

The words 'no oaths' here refer to their oaths being imperfect, unbinding not to the non-existence of oath because there is the saying of Allah before that:

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ

And if they break their oaths after their covenant. ...(*at-Tawbah*, 9:12)

And, the saying of Allah after that is:

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَدُمُوا بَنِيَّ الرَّسُولِ (توبه -

13)

(O Believers!) Will you not fight a people who broke their oaths and resolved for the expulsion of the Messenger ...(*at-Tawbah*, 9:13)

If their oaths were non-existent, then what does it mean to break them?

There is a poem in Arabic that runs

لا فتي الا على ولا سيف الا ذوالفقار

There is no youth except (*Hadrat*) *Ali* رضى الله عنه and no sword except *Zulfiqar*.

Obviously, it does not literally mean that there is no youth except *Hadrat Ali* رضى الله عنه and no sword except *Zulfiqar*¹.

¹ This is a Shia poem but we have not presented it here to point out belief but to show that even in Arabic poetry like in *Qur'an* and *Hadith* 'No' is used to denote imperfection. After seeing these examples those people who believe that it is only used to denote lack of existence must understand that it is used to denote imperfection too. (*Tahqiqul Kalam* v1 P 15). Every example given by us denotes imperfection not non-existence.

The Hadith Ubadah Refers To Imperfection

Let us now see the *Hadith* by *Hadrat Ubadah bin Samit*

لا صلوة لمن لم يقرأ بفاتحة الكتاب

The prayer of that person is void who has not recited *al-Fatihah*

The لا (No) in this *Hadith* is to be seen if it is a rejection of the validity of prayer or of perfection of prayer.

There are other *Ahadith* that describe the 'No' as denying perfection.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من صلى صلاة لم يقرأ فيها بأم القرآن فهي خداج لا تلاها غير تام

- (i) According to *Hadrat Abu Hurayrah* صلى الله عليه وسلم the Messenger of Allah صلى الله عليه وسلم said: If anyone offered a prayer but did not recite *surah al-Fatihah* in it, then that prayer is imperfect, it is imperfect, it is imperfect. (Muslim v1 P 169, *Abu Dawood* v1 P 134, *Tirmizi* v1 P 40, *Sahih Ibn Khazimah* v1 P 247, *Muwatta Imam Malik* P 30)

The Arabic word '*Khudaj*' is repeated three times. Then it is explained within the *Hadith* itself as '*ghayru tamam*' (not perfect). This proves that without *surah al-Fatihah* prayer is imperfect and incomplete but not altogether invalid.

'*Khudaj*' means not perfect according to this very *Hadith*¹. Also, see this *Hadith*

عن الفضل بن عباس قال قال رسول الله عليه وسلم الصلوة متى مشى تشهدى كل ركعتين وتخشع وتسكن وتقع يديك يقول ترفعهما إلى ربك مستقبلاً بطنوسها وجهك وتقول يارب يارب ومن لم يفعل ذلك فهو كذا أو كذا قال أبو عيسى وقال غير ابن المبارك في هذا الحديث من لم يفعل ذلك فهو خداج

Hadrat Fadl bin Abbas رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: Prayer is in two's (two *raka'at* at a time). It is to recite the *Tashahhud* every two *raka'at* and to practice humility and humbleness. It is to show one's helplessness. After the prayer, spread your two hands and ask for mercy-that is, raise them towards your Lord (in supplication). Let the palms be towards your face and say: "O Lord, O Lord!" One who does not behave in this manner his prayer is like this or like this.

Imam Tirmizi has said that apart from *Hadrat Abdullah bin Mubarak* the others in the chain of transmission of this *Hadith* say: As for One who does not do so, his prayer is imperfect or defective. (*Khudaj*).

عن عائشة قالت سمعت رسول الله صلى الله عليه وسلم يقول كل صلوة لم يقرأ فيها بأم القرآن فهي خداج

¹ Even the dictionary meaning is imperfect. Thus they say about a she-camel as delivering an imperfect young one. (Nawawi Sharah Muslim v1 P 169)

- (ii) *Hadrat Aishah* رضي الله عنها has said that she heard the Messenger of Allah صلى الله عليه وسلم say: Every prayer in which *surah al-Fatihah* is not recited is defective. (*Ibn Majah* P 61)

عن عمرو بن شعيب عن ابيه عن جده ان رسول الله صلى الله عليه وسلم قال كل صلاة لا يقرأ فيها بفتحة الكتاب فهي خداج فهي خداج فتسهي خداج

- (iii) *Hadrat Amr bin Shu'ayb* has reported from his father who from his grandfather that the Messenger of Allah صلى الله عليه وسلم said: Every such prayer in which *surah al-Fatihah* is not recited is imperfect, is imperfect. (ibid)
- (iv) *Hadrat Abu Hurayrah* رضي الله عنه is quoted in *Sahih Ibn Khazimah* as saying that the Messenger of Allah صلى الله عليه وسلم said:

لا تجزى صلاة لا يقرأ فيها بفتحة الكتاب

That prayer is not enough in which *surah al-Fatihah* is not recited. (vI P 248)

It is a different thing for prayer to be not enough and quite another for it to be invalid altogether. In view of the *Hanafi* school of thought, prayer is incomplete without recital of *surah al-Fatihah* and if it is not recited out of forgetfulness, amends will have to be made by means of the *sajda sahw* but if omitted by intention, prayers will have to be offered afresh.

Further Views That Show Surah Fatihah Is Not Fard

The *Hadith* by *Hadrat Ubadah bin Samit* رضي الله عنه in *Bukhari* is quoted in *Muslim* in these words:

لا صلاة لمن لم يقرأ بام القرآن فصاعدا

His prayer is void who has not recited *surah al-Fatihah* and more¹. (*Muslim* vI P 169)²

Thus, if we deduce from *Hadrat Ubadah's* رضي الله عنه version in *Bukhari* that *surah al-Fatihah* is *fard* then this version in *Muslim* will prompt us to deduce that *surah Fatihah* and another *surah* of the *Qur'an* or part of it are both *fard*. In other words either both are *fard* or both *wajib* because the *Hadith* speaks of both in the same style. The *Hanafi* regard both as *wajib* and the recital of *Qur'an* itself as *fard*. It is surprising, however, that those who regard *al-Fatihah* as *fard* on the basis of the *Hadith* in *Bukhari* by *Hadrat Ubadah* رضي الله عنه they ignore the version of *Hadrat Ubadah* رضي الله عنه in *Muslim* and do not regard the other portion of *Qur'an* with *surah Fatihah* as *fard*.³

¹ The word فصاعدا (Fasa'ada) meaning 'and more' is also found in *Abu Dawood* vI P 135, *Nasai* vI P 145, and *Ibn Hibban*. As for this extra word there are concurrenrs with *Ma'mar* رضي الله عنه - *Sufyan bin Uyaynah* رضي الله عنه in *Abu Dawood* and *Abdur Rahman bin Ishaq* رضي الله عنه in the *juzul Qurat* in *Bukhari*, and *Auza'i* رضي الله عنه and *Shu'ayb bin Hamzah* رضي الله عنه in *Bayhaqi* (*Fatah ul-Malham* v2 P 20, *Bazal-ul-Majhud* v2 P 51, *Umdatul Qari* v6 P 14). There are also numerous *Shahid* (witness) of this *Hadith* will be seen. Therefore, it is wrong that *Ma'mar* had no concurrenrs for this word *Fasa'ada* as claimed in *Tahqiq ul Kalam* part 1 P 32.

³ Some people have countered this by presenting *Ahadith* that differentiate between *surah al-Fatihah* and other *surah*. However,

It is not this one *Hadith* from Muslim, there are other versions too

عن أبي هريرة أنه قال قال لي رسول الله صلى الله تعالى عليه وسلم اخرج فناد في المدينة انه لا صلوة الا بقرآن ولو بغائقة الكتاب فما زاد

Hadrat Abu Hurayrah رضي الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said to him: "Come out and announce in Madinah: There is no prayer without recital of Qur'an even if it is *surah al-Fatihah* and what is more than that. (*Abu Dawood* vi P 134)

This version is reported in these words too:

وانادى انه لا صلوة الا بقرأة فاتحة الكتاب فما زاد

...And announce that there is no prayer except recital of *surah al-Fatihah* and more than it. (ibid)

The first version makes it amply clear that recital of *Qur'an* by itself is *fard* in prayer, not specifying *surah al-Fatihah* alone. The second version speaks in one tone about adding a *surah* to *surah al-Fatihah* and the ruling seems to be alike for both. This means to say that if one is *fard* the other is also *fard* and if one is not *fard* the other is not *fard* too. This is in conformity with *Hadrat Ubadah's* رضي الله عنه version in Muslim.

none of them is truly *Marfoo'* traceable to the Prophet صلى الله عليه وسلم (Bazal v2 P 49). As against this, there are many *Ahadith* that are *marfoo'* and which give one rank to *surah Fatihah* and another *surah* with it. Example include this very *Hadith* from Muslim and other *Ahadith* to follow.

We see in *Tirmizi* the tradition narrated by *Hadrat Abu Sa'id Khudri* رضي الله عنه quoting the Messenger of Allah صلى الله عليه وسلم as saying:

لا صلوة لمن لم يقرأ بالحمد وسورة في فريضة او غيرها

He has not prayed who has not recited *al-Hamd* (*surah al-Fatihah*) and a *surah* whether the prayer is *fard* or otherwise (prescribed or optional). (vi P 32)

This same narration is found in *Ibn Majah* (P 61). Like the *Hadith* in Muslim by *Hadrat Ubadah bin Samit* رضي الله عنه this *Hadith* too calls for placing *surah al-Fatihah* and another *surah* on the same level, not for differentiating between them by labelling one as *fard* and the other as not or one as *wajib* and the other not so.

The following is a *Hadith* found in *Abu Dawood* (vi P 134), *Ahmad*, *Abu Ya'la* and *Ibn Hibban*:

عن أبي سعيد قال امرنا ان نقرأ بغائقة الكتاب وما تيسر

Hadrat Abu Sa'id Khudri رضي الله عنه said that we were commanded to recite *surah al-Fatihah* and what was easy.

عن جابر قال وكنا نتحدث انه لا صلوة الا بقرأة فاتحة الكتاب فما فوق ذلك او فما اكثر من ذلك

We find in *Tahawi* and *Bayhaqi*: *Hadrat Jabir* رضي الله عنه said: We used to narrate the *Hadith* that there is no prayer without recital of *surah al-Fatihah* and more than that.

The *Hadith* found in *Musnad Ahmad* narrated by *Rifa'ah bin Rafi'* is as follows:

ثم اقرأ بام القرآن ثم اقرأ بما شئت

Then recite *surah al-Fatihah* then recite what you choose.

In some versions the words are:

ثم اقرأ بام القرآن وما شاء الله

Then recite *surah al-Fatihah* and what Allah wills.

In some others the words are: *شيء معها* With *surah al-Fatihah* something other than it.

All these versions reject picking up *surah al-Fatihah* alone as *fard*. (Bazal v2 P 51).

On the one hand, we have those verses of *Qur'an* and the *Ahadiith* of the Prophet صلى الله عليه وسلم (that we have cited earlier in this discussion) that make it clear that it is *fard* (an absolute obligation) to recite from the *Qur'an* (from any of its chapters). On the other hand, these *Ahadiith* of the Prophet صلى الله عليه وسلم prove that it is *fard* to recite *surah al-Fatihah* and another *surah* with it. Apparently, there is an opposing deduction from both of them. Therefore, to obey the first set (that is, *Qur'an* and *Ahadiith*) is to agree that the recital from the *Qur'an* itself is *fard* because it is proved from *Qur'an* and *Ahadiith*. Then, because it is only from *Hadith* that we conclude that the recital of *surah al-Fatihah* and another *surah* with it is an obligation, we must consider it *wajib*. Thus, we will not

then reject the *Qur'an* or the *Hadith* or prefer the *Hadith* over the *Qur'an*.

'Allamah Sha'rani Shafa'i' Concurs With This View

Shaikh Abdul Wahab Sha'rani رحمه الله عليه is a famous religious scholar of the *Shafa'i* thought. However, he is a great supporter of *Imam Abu Hanifah* رحمه الله عليه in declaring *surah al-Fatihah* as *wajib* not *fard*. He confirms that *Imam Abu Hanifah* has paid respect to the differences in level of the rulings deduced from *Qur'an* and *Hadith* as no one else has done.

فصرح الله الامام ابا حنيفة حيث غاير بين لفظ الفرض والواجب وبين معناهما فجعل ما فرضه الله تعالى اعلى مما فرضه رسول الله صلى الله عليه وسلم وان كان لا ينطق عن الهوى اذبا مع الله تعالى ونفس رسول الله صلى الله عليه وسلم يمدح الامام ابا حنيفة على مثل ذلك لانه صلى الله عليه وسلم يجب رفع رتبة تشريع ربه على تشريعه هو ولو كان ذلك باذنه تعالى ولم ينظر الى ذلك من جعل الفرض والواجب مترادفين

May Allah have mercy on *Imam Abu Hanifah* that he differentiated between *fard* and *wajib* and their meanings. Thus, he kept at a higher level what Allah declared as *faerd* than what the Messenger of Allah صلى الله عليه وسلم declared *fard* in due respect to Allah. This, in spite of the fact that the Prophet صلى الله عليه وسلم has not said anything at his own will. The practice of the Messenger of Allah صلى الله عليه وسلم himself seems to laud the behaviour of *Imam Abu Hanifah* رحمه الله because, although everything the Prophet صلى الله عليه وسلم did was on the command of Allah, he preferred the laws and rules declared by Allah

over his own. Those people who consider *fard* and *wajib* synonymous do not pay attention to this aspect of the law.

Recital Behind The Imam

We have elucidated that it is *wajib* to recite *surah al-Fatihah* in prayers. Now let us tackle another question: if the congregational prayers are offered, will the worshipper behind the *Imam* recite from the *Qur'an* or not? This question is known as *Qirat Khalf ul-Imam* (Recital behind the *Imam*).

Determining The Issue

Before going into a discussion on this issue certain preliminary things must be understood.

- (i) Normally, there are two things found in the recital-*surah al-Fatihah* and another *surah* or some verses of it. The difference of opinion pertains only to *surah al-Fatihah* on whether a follower of *Imam* must recite it or not. There is no difference of opinion on the other *surah* or part of it joined to *surah al-Fatihah*: all are unanimous in their opinion that a follower must not recite it behind the *Imam*. They hold-all the scholars-that the recital of the *Imam* is enough for the worshipper behind him. He has not to repeat what the *Imam* recites from the *Qur'an* or to recite anything from the *Qur'an* on his own; he has to stand silently behind the *Imam*. If it is an audible recital then he must pay attention to it

otherwise he must quietly keep his mind attached to Allah.

(ii) The difference of opinion is only on the point whether the recital of *surah al-Fatihah* by the *Imam* suffices the worshipper behind him or not. If it does suffice, then is it the same case for a prayer with audible recital and one with an inaudible recital or is it applicable only to the audible or only to the inaudible.

Imam Abu Hanifah رحمه الله عليه has said that whether the prayer calls for audible recital or inaudible, the *Imam's* recital of *surah al-Fatihah* is enough for the follower in the same manner as the recital of the joining *surah*. Therefore, it is wrong for the worshipper behind the *Imam* to recite *surah al-Fatihah*. (Muwata *Imam Muhammad* P 94, Fayd ul-Bari v2 P 274.)

According to *Imam Malik* رحمه الله عليه, a follower must not recite *surah al-Fatihah* behind the *Imam* in prayers calling for audible recital (*Fajr, Maghrib, 'Isha*). The recital of the *Imam* is enough for him. Therefore, he must quietly listen to the *Imam* and if any of the followers recites the *surah* behind the *Imam* then it is *makrooh* (a disapproved act). *Imam Malik* رحمه الله عليه holds that it is *mustahabb* (recommended) to a follower to recite *surah al-Fatihah* in prayers that call for inaudible recital, but it is not *wajib* or *fard*. (Hidayat ul Mujtahid v1 P 121 al Mizan al Kubra by Shi'rani v1 P 152).

Imam Shafa'i رحمه الله عليه took up residence in Egypt two years before his death. During this period of his life, he ruled that for the worshipper who follows the *Imam* it is *wajib* to recite *surah al-Fatihah* in every prayer whether the

Imam's recital is in an audible voice or inaudible. (al-Mizan ul khubra v1 P 137). However, before coming to Egypt he was of the same opinion as *Imam Malik* رحمه الله عليه that a follower's recital of *surah al-Fatihah* is *makrooh* in a prayer with an audible recital (Kashful-Ma'dulat P 193).

According to *Imam Ahmad bin Hanbal* رحمه الله عليه a follower's recital of *surah al-Fatihah* in a prayer with audible recital is *makrooh*, but *mustahabb* otherwise, and it is also *mustahabb* in a prayer with audible recital when the voice of the *Imam* does not carry through. (Fatwa *Imam Taymiyyah* v23 P 266).

(iii) In *Kitab-ul-Umm*, a collection of the sayings of *Imam Shafa'i* رحمه الله عليه it is apparent that even he did not regard the recital of *surah al-Fatihah* by the follower in a prayer with audible recital as *wajib*. (Kashf ul-Ma'dulat P 193)

(iv) These views of the four scholars make it very clear that as far as the prayer with audible recital is concerned, all of them generally hold that the *Imam's* recital of *surah al-Fatihah* is enough for the follower behind him. The saying of *Imam Ahmed bin Hanbal* رحمه الله عليه is reproduced in the well known book al-Mughni:

ما سمعنا احدا من اهل الاسلام يقول ان الامام اذا جهر بالقراءة لا تجزى
صلوة من خلفه اذا لم يقرأ قال هذا النبي صلى الله عليه وسلم واصحابه
والتابعون وهذا مالك في اهل الحجاز وهذا الثوري في اهل العراق وهذا
الاوزاعي في اهل الشام وهذا الليث في اهل مصر ما قالوا الرجل صلى
وقرأ امامه ولم يقرأ هو صلاحه باطله

We have not heard anyone of the people of Islam say that if a follower does not recite *surah al-Fatihah* behind the *Imam* in a prayer with an audible recital, his prayer is not enough. We have not heard also that the Prophet ﷺ or their successors or the Companions رضى الله عنهم said anything like that. We have *Imam Malik* رحمه الله عليه in Hijaz, *Sufyan Thauri* رحمه الله عليه in Iraq, *Imam Awzai* رحمه الله عليه in Syria and Layth رحمه الله عليه in Egypt - none of them has said that the prayer of a person is void if he does not recite *surah al-Fatihah* while the *Imam* does. (vl. P 564)

(v) These views concerned prayers with audible recital. Even in the silent prayer, the four scholars have ruled that, under certain circumstances, the recital of the *Imam* is enough for the followers behind him. For example, if a person joins the congregation when the *Imam* has gone down into the bowing posture; he must forthwith form the intention and go into the bowing posture; (whichever of the two forms of prayer it is). The four scholars are agreed that this person has gained that *rakaah* and the recital is not *wajib* for him. (Umdat ul-Qari v6 P 13, Fath-ul-Mulhim v2 P 21)

Clearly, in this condition the recital of the *Imam* is enough for the follower although he has not himself recited the *surah* because the recital was not *wajib* for him. In spite of that he is said to have offered that *raka'ah*.

(vi) The foregoing discussion makes it clear that *Imam Abu Hanifah* رحمه الله عليه is not alone in disallowing recital of *al-Fatihah* behind the *Imam*

and in regarding the recital of the *Imam* as the recital of the followers behind him. It is another thing that he applies this view to both forms of prayer (audible or inaudible) while the other scholars distinguish the audible prayer for this view. However, all of them accept *Imam Abu Hanifah's* viewpoint in the case of a late-comer who joins the congregation in *ruku*.

Let us now see the arguments of *Imam Abu Hanifah* and his reasons of preference.

Muqtadi Must Not Recite The Qur'an

The Qur'an Says So (Muqtadi is one who prays behind the Imam)

Allah has said in *surah al-Araf*:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (آيت 204)

And when the *Qur'an* is recited (O Believers), listen to it with attention, and keep silence, so that you may be shown mercy. (al-'Araf 7: 204)

A majority of the exegesis of the *Qur'an* interpret this verse to refer to prayers and some of them hold that it refers to the sermon. When the *Qur'an* is recited in prayers, then one must listen to it attentively and observe silence. In the same way, When the sermon is delivered on Friday neither prayer nor conversation is permitted. Only the sermon must be listened to with attention.

We see *Imam Razi's* رحمه الله عليه view in *Tafsir Kabir*.

قال ابن عباس قرأ رسول الله صلى الله عليه وسلم في الصلوة المكتوبة وقرأ أصحابه وراءه راغبين اموالهم فحفظوا عليه فزلت هذه الآية

Hadrat Abdullah bin Abbas رضي الله عنه has recited that the Messenger of Allah صلى الله عليه وسلم recited

the Qur'an in prayer. The Companions رضى الله عنهم behind him also recited the Qur'an in a loud voice and that caused confusion in the recital of the Prophet صلى الله عليه وسلم. As a result this verse was revealed. (v4 P 500)

We find in *Ruh ul- Ma'ani*:

لقد اخرج عبد بن حميد وابن ابى حاتم وبيهقي في سننه عن مجاهد قال قرأ رجل من الانصار خلف رسول الله صلى الله عليه وسلم في الصلوة فزلت واذا قرئ القرآن ، واخرج ابن جرير وغيره عن ابن مسعود انه صلى باصحابه فسمع انا سائقرء ون خلفه فلما انصرف قال اما ان لكم ان تفهموا اما ان تعقلوا واذا قرئ القرآن فاستمعوا له وانصتوا كمثل امركم الله تعالى

رحمة الله عليه *Abd bin Humayd* and *Ibn Abi Hatim* رحمة الله عليه and *Bayhaqi* in his *Sunan* have reported from *Mujahid* that one of the Ansars prayed behind the Messenger of Allah صلى الله عليه وسلم and recited the Qur'an. On this, the verse "And when the Qur'an is recited" (to the end).

And *Ibn Jarir* and others have reported from *Abdullah bin Mas'ud* رضى الله عنه that the Prophet صلى الله عليه وسلم led the prayers during which he heard some people recite the Qur'an behind him. When he was through with the prayers after the salutation, he said: "Don't you think and understand? Listen, when the Qur'an is recited be attentive and keep quiet in obedience to the command of Allah." (v9 P 150)

Allama Ibn Kathir رحمة الله عليه has said the same thing. He has recited the Companions of the Messenger صلى الله عليه وسلم *Abdullah bin Mas'ud*, *Abu Hurayrah*, *Abdullah bin Abbas*, *Abdullah bin Mughaffal* رضى الله عنهم and the successors

Sa'id bin Jubayr, *'Ata bin Rabah*, *Abdur Rahman bin Zayed bin Aslam*, *Ibrahim Nakhi*, *Sha'bi*, *Hasan Busri*, *Ibn Shahab az-Zuhri*, *Mujahid*, *Qatadah* and *Ubayd bin Umayr* رحمهم الله. He has said that according to all these people this verse refers to recital of Qur'an in prayer and to the sermon. (*Tafsir Ibn Kathir* v2 PP 280-281).

Ibn Qudamah Maqdasi Hanbali has written in '*al-Mughni*'

قال احمد فاناس على ان هذا في الصلوة وعن سعيد بن المسيب والحسن وابراهيم ومحمد بن كعب والزهرى فانما نزلت في شان الصلوة وقال زيد بن مسلم وابوالعالية كانوا يقرءون خلف الامام فزلت واذا قرئ القرآن فاستمعوا له وانصتوا لعلكم ترجون وقال احمد في رواية ابى داؤد اجمع الناس على ان هذه الآية في الصلوة ولانه علم فيناول بعمومه الصلوة

Imam Ahmad has said that all are agreed that this verse concerns prayers. *Sa'id bin al-Musayyib*, *Hasan Ibrahim*, *Muhammad bin Ka'b*, and *Zuhri* رحمهم الله report that this verse was revealed in connection with prayer. *Zayd bin Aslam* and *Abul 'Aliyah* رحمهم الله have reported that the Companions رضى الله عنهم used to recite the Qur'an behind the Prophet صلى الله عليه وسلم so this verse واذا قرئ القرآن فاستمعوا له وانصتوا لعلكم ترجون (آيت) 204 "And when the Qur'an is recited" (to the end)

was revealed. In a *Hadith* in *Abu Dawood*, it is reported from *Imam Ahmad* that there is a general consensus that this verse is about prayer; and, also that it is a general command so that it embraces prayer too in its comprehensiveness. (v1 P 563)

In his *Fatwa Ibn Taymiyyah* says the same thing in these words:

وقد استفاض عن السلف انها نزلت في القراءة في الصلوة وقال
بعضهم في الخطبة وذكر احمد بن حنبل الاجماع على انها نزلت في
ذلك

We have benefitted from our predecessors through their transmitting the *Hadith* that this verse was revealed concerning recital of *Qur'an* in prayer and some hold that it concerns the sermon. *Imam Ahmad bin Hanbal* رحمه الله عليه has ruled that it is revealed in connection with prayer. (v23 P 269)

He says elsewhere

احدها ما ذكره الامام احمد من اجماع الناس على انها نزلت في الصلوة وفي
الخطبة وكذلك قوله واذا قرئ فانصتوا

One of these is the saying of *Imam Ahmad* that it is a consensus that it relates to prayer and sermon. The saying of the Prophet صلى الله عليه وسلم is (when the *Imam* recites the *Qur'an*, you keep quiet). (v 23 P 312)

In the light of the commentary on this verse, the following points come before us:

- (i) When the *Qur'an* is recited in prayer then everyone must listen to it in silence. None must recite then because if anyone recites he cannot listen attentively and how can it be said that he is quiet.

- (ii) Obviously, only the *Imam* will recite in prayer and those who are required to observe silence are the *muqtadi* (those behind the *Imam*).

(ii) The word *Qur'an* is a general term and *surah al-Fatihah* and any other *surah* are also part of the *Qur'an*. Thus, when *surah al-Fatihah* or any other *surah* is recited the followers of the *Imam* must remain quiet. It is not that while the *Imam* recites *al-Fatihah* the *muqtadi* may recites but when the *Imam* recites any other *surah* the *muqtadi* must keep quiet.

(iv) The verse forbids the *muqtadi* to recite when the *Imam* recites whether it is a prayer with audible recital or an inaudible recital. Just as the *Imam* recites in both the situations, the follower is also called upon to observe silence in both situations and to ponder over it. However, it is obvious that one can only be attentive and ponder over it when the prayer is with an audible recital, not a prayer with an inaudible recital. Thus, the command to listen attentively is particular with the audible prayer while to keep silence is common to both situations.

(v) The recital of the *Qur'an* by itself is *fard* for the *Imam* and the *muqtadi* but this verse forbids the *muqtadi* altogether from reciting. This means that in a congregational prayer the recital is not a duty imposed on the *muqtadi*. The *Imam* fulfils the obligation on behalf of the *muqtadi* who will observe silence. The recital of the *Imam* will be enough for the follower behind him.

The Verse Is Addressed To The Believers

Once it is clear that this verse (And when the Qur'an is recited) refers to recital of Qur'an in prayer and to the sermon then it is clear too that it refers to Muslims not the infidels. Who else will offer prayer and listen to the Friday sermon? We have seen in previous references in very clear words that certain Companions رضي الله عنهم recited the Qur'an behind the Holy Prophet صلى الله عليه وسلم so that this verse was revealed. Is there any doubt then that this verse was revealed concerning the behaviour of Muslims and not the unbelievers?

Further, the verse is preceded and followed by clear references to Muslims not the unbelievers or polytheists. Thus, the verse preceding it tells us:

هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ (آيت 203)

....This (Qur'an) is enlightenments from your Lord, and a guidance and a mercy for people who believe. (al-A'raf, 7:203)

The reference to Believers is clear. Immediately, following is the verse we are discussing:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (اعراف 204)

And when the Qur'an is recited (O Believers), listen to it with attention, and keep silence, so that you may be shown mercy. (al-A'raf, 7:204)

In other words, it is being said that when the Qur'an is enlightenment and guidance for the Believers, then they must listen to it in silence with attention, no matter when it is recited - in prayer or outside prayer. It is proper to be

more heedful and quiet in prayer while it is recited because prayer is the ideal situation to communicate with Allah. It therefore calls for extra attention and silence. When the Believers do so they will be shown mercy of Allah.

After that, Allah has said:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرَّعًا وَخِيفَةً وَذُنُوبَ الْجَهْلِ مِنَ الْقَوْلِ بِالْعُدُوِّ
وَالْأَصْلَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

And (O Prophet) remember your Lord within yourself with humility and fear, without loudness in words, in the mornings and evenings, and be not you among the heedless. (al-A'raf, 7:205)

The Verse Is Not Addressed To The Disbelievers

Imam Razi gives four views¹ that show that the verse addresses the Believers and then writes:

وفي الآية قول خامس وهو ان قوله تعالى واذا قرئ القرآن فاستمعوا له وانصتوا خطاب مع الكفار في ابتداء التبليغ وليس خطابا مع المسلمين

¹ The four views are: (i) The command is general in that wherever the Qur'an is recited, it is necessary to listen attentively with silence. On the basis of this view a passer-by and the teacher of a student must also listen to it with silence and attentively, it being *wajib* on them. Hasan and Ahab Zawahir concur. (ii) In the beginning, conversation was allowed in prayer. This verse abrogates that conversation as seen in the Hadith by Abu Hurayrah رضي الله عنه (iii) This verse commands us to cease audible recital behind the Imam as narrated by Abdullah bin Abbas رضي الله عنه (iv) This verse commands us to exercise silence during the sermon and to listen to it attentively. This is narrated by Sa'id bin Jubayr, Mujahid, 'Ata and Imam Shafa'i and many others. Readers may keep in mind that each of these ideas points out that the addressee is a Muslim in the verse under discussion.

There is a fifth view too about this verse. And that is that this verse addresses the infidel as an initial propagation and it does not address the Believers. (*Tafsir Kabir v4 P 502*)

However, *Imam Razi* has not said who has expressed this fifth view, to whom may we ascribe it. As for the other four views, he has not failed to mention the source.

The truth is that the fifth view cannot be attributed to anyone among the Companions رضي الله عنه, their successors and even those after them; and not to the four Imam's too. It is the child of *Imam Razi*'s own brain that he has told us of this fifth possibility that not Muslims but infidels are addressed in this verse.

Now, what could be the argument in support of this fifth view-point? *Imam Razi* proposes this argument:

ومما يقوى ان حمل الآية على ما ذكرناه اولى وجوه (الاول) انه تعالى حكى عن الكفار اثم قالوا لاسمعوا لهذا القرآن والغوا فيه لعلكم تغفلون فلما حكى عنهم ذلك ناسب ان يامرهم بالاستماع والكوت حتى يمكنهم الوقوف على ما في القرآن من الوجوه الكثيرة البالغة الى حد الاعجاز (والوجه الثاني) انه تعالى قال قبل هذه الآية هذا بصائر من ربكم وهدي ورحمة لقوم يؤمنون فحكم تعالى يكون هذا القرآن رحمة للمؤمنين على سبيل القطع والجزم ثم قال واذا قرئ القرآن فاستمعوا له وانصتوا لعلكم ترحمون ولو كان المخاطبون بقوله فاستمعوا له وانصتوا هم المؤمنون لسنا قال لعلكم ترحمون لانه جزم تعالى قبل هذه الآية يكون القرآن رحمة للمؤمنين قطعاً فكيف يقول بعده من غير فصل لعل استماع القرآن يكون رحمة للمؤمنين اما اذا قلنا ان المخاطبين بقوله فاستمعوا له وانصتوا هم الكافرون صح حينئذ قوله لعلكم ترحمون لان

المعنى فاستمعوا له وانصتوا لعلكم تظلمون على ما فيه عن دلالة الاعجاز فتؤمن بالرسول فتصير وامرجومين فثبت اننا لو حملناه على ما قلناه حسن قوله لعلكم ترحمون ولو قلنا ان الخطاب خطاب مع المؤمنين لم يحسن ذكر لفظ لعل

There are many reasons to prefer our view on the verse under discussion¹. Firstly, Allah has said that the infidels forbade others to listen to the Qur'an and urge them to make a noise when it is recited so that they have the upper hand. It is for this reason that they are commanded to listen attentively and in silence so that they may gain access to the limitless marvels of the Qur'an. Secondly, in the verse before this one, Allah has said *This (Qur'an) is enlightenment from your Lord, and a guidance, and a mercy for a people who believe*. Thus, Allah has declared the Qur'an to be altogether mercy for the Believers. He has said thereafter *And when the Qur'an is recited, listen to it with attention and keep silence so that you may be shown mercy*. If it was the Believers who were asked to listen with attention and keep silence, then Allah would not have said *so that you may be shown mercy*. If, just before this verse the Qur'an is described as a mercy for the Believers definitely, then how-without any other statement in-between- is it said that if they listen to the Qur'an attentively Believers will be shown mercy. However, if we take the words *Listen to it with attention and keep silence* to be

¹ This proves that this view is *Imam Razi*'s own thinking, not of a Companion or their successors or those after them or the four Imams.

addressed to the unbelievers, then it is correct to say that *you may be shown mercy*. The interpretation would be: Listen to the Qur'an with attention and keep silence; it is possible that you may receive the eloquent reasoning in the Qur'an and come to believe and thus join those who are shown mercy. Thus, it is proved that if we prefer this view-point then it will be correct to say *you may be shown mercy otherwise it will be incorrect to say 'May'*. (v5 P 502)

The Argument Is Weak

However, both the arguments of *Imam Razi* are erroneous in the face of a unanimous opinion to the contrary. His first argument is based on the following verse of *surah Ha Meem Sajdah* (also called, *Fussilat*):

And those who disbelieve say:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ (آيَة 26)

"Listen not to this Qur'an but boo loudly during its recital, that you may overcome. (*Fussilat*, 41:26)

His argument is that the Disbelievers disallowed others to listen to the Qur'an and when it was recited they made a loud noise so that the sound of recital was subdued by their booing. It was then that they were commanded to listen to the Qur'an attentively and not make a noise but be quiet that their minds may be receptive to the marvellous manner in which the Qur'an instructs.

فلما حكى عنهم ذلك ناسب ان يامرهم بالاستماع والسكوت حتى يمكنهم الوقوف على ما في القرآن من الوجوه الكثيرة البالغة الى حد الاعجاز

Thus when this attitude of the Disbelievers was recalled, it was reasonable that they be commanded to listen attentively and in silence so that they may gain access to the limitless marvels of the Qur'an. (v4 P 502)

This is to say that *Imam Razi's* deduction would put the verse 21 of *surah Ha Meem Sajdah (Fussilat)* وقال الذين كفروا among the revelations that preceded the verse 204 of *surah al-A'raf*. وإذا فرئ القرآن فاستمعوا له وانصتوا The former pointed out to the hue and cry raised by the infidels while the Qur'an was recited and the later asked them to desist from doing so but to listen to the Qur'an attentively.

On the contrary, it is the other way about. *Surah al-A'raf* was revealed earlier than *surah Fussilat*. (al-Itqan fi 'Ulloom il-Qur'an vI P 11 on the basis of the *Hadith* by 'Abdullah bin 'Abbas).

However, it may be argued that while both these *surahs* were revealed at Makkah and the *surah Ha Meem Sajdah (Fussilat)* was revealed after *surah al-A'raf*, the particular verse of *al-A'raf* under discussion (*when the Qur'an is recited listen to it with attention...*) was revealed after the *surah Ha Meem Sajdah* because this verse was revealed at Madinah. We see from a tradition in *Bayhaqi* and others that an *Ansar* recited in prayer behind the Prophet صلى الله عليه وسلم so this verse was revealed.

It is well-known that the Ansars of Madinah got this little of Ansar only after the migration of the Prophet ﷺ to Madinah. This tells us that although surah al-A'raf is of the Makkah period this particular verse was revealed at Madinah while the surah Ha Meem Sajdah is entirely of the Makkah period of the life of the Prophet ﷺ. In this way the verse under discussion was revealed after the verse (And those disbelieved said).

However, we have a simple answer to this. Once we agree that this verse was revealed at Madinah and was revealed concerning the Ansar who recited the Qur'an in prayer, then how is it correct to suggest that it is addressed to the unbelievers? It is clear now that the addressees of this verse are the Muslims, not the unbelievers.

To deduce otherwise, you must prove that surah Ha Meem Sajdah was revealed before al-A'raf or, if al-A'raf was revealed before Ha Meem Sajdah then its verse under discussion was revealed after Ha Meem Sajdah at Makkah itself. Mere conjectures will not do. An authentic proof is needed.

The other thing is that the command in the verse discussed (And when the Qur'an is recited....) is a general one. It calls upon the listener to listen to it attentively and observe silence. It cannot be that the infidels are asked to listen with attention and keep silent but the Muslims are not so commanded. Rather, the address is to the Muslims first, and more than others they are required to be silent and attentive whether they are in prayer or outside it when the Qur'an is recited.

The other argument presented by Imam Razi centres round the words that you may be shown mercy. He is

particular about the word 'may' and that it is not stated that you will be shown mercy definitely. He argues that if it was the Believers who were addressed they would have been assured of mercy just as they are assured in the preceding verse: a guidance and a mercy for the people who believe.

However, it is not surprising that an absolute command is lacking because the books of faith say it clearly that Allah is not obliged to redress His slaves or to reconcile with them¹. In the same way, Allah is not obliged to reward His slave on obedience or punish him on disobedience. If Allah, the Exalted, rewards anyone who is obedient then it is out of His mercy and if He does not punish the disobedient then too it is true justice. Allah is not under any obligation to do anything. *Imam Razi* has himself written in the very same volume of *Tafsir Kabir* at the beginning:

دلالة الآية على ان الطاعة لا توجب الثواب والمعصية لا توجب العقاب

This verse makes it clear that obedience does not necessitate reward and disobedience does not necessarily call for punishment. (v4 P 25)

Thus, if the Believers are not assured of mercy in clear terms, it does not in any way imply that the verse does not address them.

'*Allamah Alusi* رحمه الله عليه has given two more answers to this question. He has said:

اجيب بان الرحمة المرجوة غير تلك الرحمة ولئن سلم كونها ايها فلا طماع
من الكريم واجب فلم يبق فرق

¹ Sharah 'Aqaid Nasfi P 75

It is argued in answer that the mercy of which we are given hope (in the words *that you may be shown mercy*) is in addition to the mercy promised in *ورحة لقوم يؤمنون* (*a mercy for the people who believe*). However, if we suppose that it is the same mercy that is spoken of in the earlier verse then too it is *wajib* for a Believer to aspire for the mercy of the Merciful. Thus, whichever way we see it, we arrive at the same conclusion.

(*Ruh ul Ma'ani* v 9 P 153.)

Therefore, it is wrong on the part of *Mawlana Abdur Rahman Mubarak Puri* رحمه الله عليه to conclude in *Tahqiq ul-Kalam* (part 2, P 64) that *Imam Razi's* deduction is in line with the *Qur'anic* exposition and it is also wrong to reject *Mawlana Abdul Hayy Farangi Mahally*. The *Qur'anic* exposition points out the Believers as those addressed in the verse under discussion as we have seen in detail. *Allamah Tibi* رحمه الله عليه has also explained this point in detail and perfectly in *Ruh ul-Ma'ani* v 9 P 153.

Imam Razi's Objection To The Recital Of A Follower Behind The Imam

Some people conclude from the forgoing views of *Imam Razi* that he was in favour of a worshipper reciting the *Qur'an* in prayer behind the *Imam*. However, in his exegesis of the verse discussed, in the four view-points that he presented he unequivocally rejected recital behind the *Imam*.

Before we reproduce the text of *Imam Razi's* discussion, we would like to submit three notes of caution.

- (i) It was the style of the earlier authorities that whenever they presented a debatable view they did not use the direct first person speech but used a third person passive tense. For example they said *لفانيل ان يقول* (some speaker has a right to say). Then they presented the objection. In reality, these were their own objections-attributed to a passive unknown speaker. This style is so well-known that every student interested in studies knows it and recognises the author of the objection.
- (ii) *Imam Shafa'i* رحمه الله عليه also considered it defective on the part of a worshipper to recite the *Qur'an* behind the *Imam* and contrary to the dictates of the verse *اذا قرئ القرآن فاستمعوا له وانصتوا* [And when the *Qur'an* is recited (O Believers), listen to it with attention and keep silence] and to the saying of the Prophet *(واذا قرئ القرآن فاستمعوا له وانصتوا) صلى الله عليه وسلم* (And when the *Imam* recites then you keep silence). Thus, he too required the *muqtadi* to recite during the pauses the *Imam* took after each verse for breath. That is, whenever the *Imam* paused between two verses and took breath, the follower was permitted to recite the *Qur'an*¹.

¹ The basic point is when there is a general command to observe silence and listen attentively to the recital of the *Imam* then how may one set aside *surah al-Fatihah* for recital by the follower. *Imam Shafai* has found a way out for the follower to recite *al-Fatihah* behind the *Imam* and not contravene the dictates of the verse by permitting recital when the *Imam* pauses between verses. However, *Imam Razi* is not satisfied with this method and raises objection to it as we will see.

- (iii) *Mawlana Abdur Rahman Mubark Puri* رحمه الله concurs with *Imam Shafa'i* رحمه الله عليه on this issue and says:

"Thus every *Imam* will make pauses in the recital, the minimum being *masnoon*. When you know all this, then it is not proved that the recital behind the *Imam* during these pauses is forbidden in the light of the verse واذا قرئ القرآن (when the Qur'an is recited....)" (Tahqiq ul Kalam part 2, P 56)

Now, let us see the objection of *Imam Razi* رحمه الله عليه on the recital of the Qur'an by the *muqtadi* during the pauses of the *Imam*:

ولقائل ان يقول سكوت الامام اما ان نقول انه من الواجبات اوليس من الواجبات والاول باطل بالاجماع والثاني يقتضي ان يجوز له ان لا يسكت فتقديره ان لا يسكت يلزم ان تحصل قراءة المأموم مع قراءة الامام وذلك يقتضي الى ترك الاستماع والى ترك السكوت عند قراءة الامام وذلك على خلاف النص وايضا لهذا السكوت ليس له حد محدود ومقدار مخصوص والسكنة للمؤمنين مختلفة بالنقل والخفة فربما لا يتمكن المأموم من اتمام قراءة الفاتحة في مقدار سكوت الامام وحينئذ يلزم ان يحذور المذكور وايضا فالامام اذا بقى ساكنا لتمكن المأموم من اتمام القراءة وحينئذ يتقلب الامام مأموما والمأموم اماما لان الامام في هذا السكوت يصير كالتابع للمأموم وذلك غير جائز

A person has a right to say that the pause of the *Imam* is either obligatory or not. It is commonly agreed that to call it obligatory is wrong. Then, if it is not obligatory, the *Imam* may recite without pausing between verses. Then, if he

does not pause the recital by the *muqtadi* will coincide with the *Imam's* recital; this will involve a violation of the requirement to listen attentively and with silence. Besides no duration is fixed for the pause and there is no limit to it and the pause by the *Imam* is different on different followers (on account of their varying states). Thus, sometimes a follower is not able to recite the entire *surah al-Fatihah* during the *Imam's* pause and (if he completes his recital with the *Imam*) the violation will result and the spirit of the verse is contravened. Besides, if the *Imam* suspends his recital or prolongs his pause to accommodate his follower, then he will become a follower and the follower will return into an *Imam* because once he does anything to accommodate the follower, he obeys the follower and that is not in order. (The *Imam* is there to be obeyed by the *muqtadi* and not the other way about.) (Tafsir Kabir VI P 500)

After the forgoing discussion on the pause of an *Imam*, *Imam Razi* takes up another objection. The basis of the other objection was the argument of some people on the words in the verse under discussion (listen attentively and observe silence). They argued that (observe silence) is used to forbid audible recital. The Arabs call a person who does not recite audibly a *munsit* "نفس" although he may recite within himself in a way that is not audible to others. Thus, according to the teachings of *Imam Shafa'i* the *muqtadi* (follower behind an *Imam*) is permitted to recite *surah al-Fatihah* behind the *Imam* of an audible prayer if he recites within himself in a voice not heard by others.

Imam Razi objects to this view also and considers it against the spirit of the verse. He writes:

ولقائل ان يقول انه تعالى امره اولا بالاستماع واشتغاله بالقرأة بمنعه من الاستماع لان الاستماع غير والاستماع غير للاستماع عبارة عن كونه بحيث يحيط بذلك الكلام المسموع على السوجه الكامل قال الله تعالى لموسى وانا اخترتك فاستمع لما يوحى والسمرا دما ذكرناه واذا ثبت هذا وظهر ان الاشتغال بالقرأة مما يمنع الاستماع علينا ان الامر بالاستماع يفيد النهي عن القرأة

Let a speaker say that Allah has commanded first to listen with attention but the occupation of the *muqtadi* in recital will be a deterrent to his listening with attention. The words *isma* 'استماع' and *istima* 'استمع' have different shades of meaning. The latter word means that what is heard is fully comprehended from every angle. Allah has said about *Hadrat Musa عليه السلام* [And I have chosen you, so listen attentively to what is revealed. (TaHa, 20:13)] That is, comprehend it from all angles. When it is agreed (that Allah has commanded us to hear with attention) then obviously the *muqtadi*'s occupation in his own recital will prevent him from listening attentively to the *Imam* recite the Qur'an. Thus the command to listen with attention bars recital of the Qur'an (by the *muqtadi*). (Tafsir Kabir v4, P 502)

Imam Ibn Taymiyyah Has Rejected The Recital Of The Muqtadi

Imam Ibn Taymiyyah رحمه الله عليه is a strict restrainer of the recital of the Qur'an by a follower behind the *Imam* in prayer. He has based his arguments on the very same verse of *surah al-A'raf*. He says:

قوله تعالى واذا قرئ القرآن فاستمعوا له وانصتوا لفظ عام فاما ان يخص في القرأة في الصلوة اولى القرأة في غير الصلوة او يعنىها والثاني باطل قطعاً لانه لم يقل احد من المسلمين انه يجب الاستماع خارج الصلوة ولا يجب في الصلوة لان استماع المستمع الى قراءة الامام الذى يأتم به ويجب عليه متابعتة اولى من استماعه الى قراءة من يقرأ خارج الصلوة داخلة في الآية اما على سبيل الخصوص واما على سبيل العموم وعلى التقديرين فالآية دالة على امرنا لما موم بالانصات لقراءة الامام وسواء كان امره ايجاب او استحباب فالمقصود حاصل فان المراد ان الاستماع اولى من القرأة وهذا صريح دلالة الآية على كل تقدير والمنازع يسلم ان الاستماع مأموره دون القرأة فيما زاد على الفاتحة والآية امرت بالانصات اذا قرئ القرآن والفاتحة ام القرآن وهى التى لا بد من قرأتها في كل صلوة والفاتحة الفضل سور القرآن وهى التى لم يزل في السورة ولا في الانجيل ولا في الزبور ولا في الفرقان مثلها فيمتنع ان يكون المراد بالآية الاستماع الى غيرها دونها مع اطلاق لفظ الآية وعمومها مع ان قرأتها اكثر واشهر وهى الفضل من غيرها فان قوله تعالى اذا قرئ القرآن ينسأ ولها ولا يتناول غيرها لفظاً ومعنى والمعادل تعنى استماعها الى قرأتها انما يعدل لكون قرأتها عنده الفضل من الاستماع وهذا غلط مخالف للنص والاجماع فان الكتاب والسنة امرت بالمؤتم بالاستماع دون القرأة والامة متفقة على ان استماعه لما زاد على الفاتحة الفضل من قرأته لما زاد عليها

The saying of Allah *And when the Qur'an is recited (O Believers), listen to it with attention, and keep silence* is a composition of general words. This command may be taken as relative to recital in prayer or to recital outside prayer, or it could be taken as a general command applicable to recital of Qur'an at any time or place, within or outside prayer. The second proposition is altogether wrong because no Muslim has said that it is *wajib* to listen attentively to it within prayer. For a *muqtadi* it is more excellent to listen with attention to the recital of the Qur'an by the *Imam* he follows and obedience to whom is binding on him than to listen to one who recites the Qur'an outside prayer. Therefore, the recital in prayer is covered by this verse. We may draw this conclusion either according to the first proposition and say the command is relative to it or according to the third proposition taking the command as a general one; the second proposition is void and erroneous as we have seen. Whichever of the two propositions we select to draw our conclusion, the *muqtadi* is called upon by the verse to observe silence, irrespective of whether this command is *wajib* or *mustahab*. The purpose is achieved in either case. When the *muqtadi* listens to the recital by the *Imam* it is more excellent than his own recital. Those who hold the contrary view (*Shafa'i* and others) concede that the *muqtadi* is commanded to listen attentively to the recital of the Qur'an beyond *surah al-Fatihah* and not to engage in recital himself. This verse gives the command to observe silence whenever Qur'an is recited.

Surah al-Fatihah is the *ummul-Qur'an* (the essence of the Qur'an) and has to be recited in every prayer. It is more meritorious than every other *surah* of the Qur'an. It has no parallel in the *Torah* (the Book of Musa عليه السلام) or the *Injeel* (Gospel, the Book of Isa عليه السلام) and not even in the *Qur'an*. Thus, it is absurd that the command in the verse would be directed to listening to the rest of the Qur'an attentively minus *surah al-Fatihah* while the words of the verse are absolute and universal too. The *surah al-Fatihah* is the most recited *surah* and most well-known and most excellent of all *surahs*. It should have been that the verse (*When the Qur'an is recited...*) include *al-Fatihah* in spirit and meaning, not others alone. One who does not listen to it attentively but disobeys by reciting it, disobeys because he considers it more meritorious to recite it than to listen to it attentively. But, this is a wrong approach. The *muqtadi* (follower behind the *Imam*) is commanded to listen to the recital of the Qur'an by his *Imam* with attention, not to recite himself and there is unanimity in considering it superior to listen attentively to what is more than *al-Fatihah*. (Fatwa Ibn Taymiyyah v 23 PP 269-271)

Ibn Taymiyyah رحمه الله عليه argues that since listening attentively to any *surah* recited after *al-Fatihah* is more meritorious than reciting it, then it would be as meritorious to listen attentively to *al-Fatihah* and observe silence than to recite it. Therefore, it is improper to give up the meritorious (listening attentively and being silent) to observe what is not meritorious (recital of *al-Fatihah*) *Imam Ibn Taymiyyah* رحمه الله عليه goes on to say:

المصلحة الحاصلة له بالقرأة يحصل بالاستماع ما هو الفضل منها بدليل استماعه لما زاد على الفاتحة فلولا انه يحصل له بالاستماع ما هو الفضل من القرأة لكان الاولى ان يفعل الفضل الامرين وهو القرأة فلما دل الكتاب والسنة والاجماع على ان الاستماع الفضل من القرأة على ان المستمع يحصل له الفضل مما يحصل للقارى وهذا المعنى موجود في الفاتحة وغيرها فالمستمع القرأة الامام يحصل له الفضل مما يحصل بالقرأة وحينئذ فلا يجوز ان يؤمر بالأذن وينهى عن الاعلى

The advantage that is gained from recital is also gained by listening with attention to the *Imam* reciting this *surah* which will be more excellent than the recital by other people. Our argument is that the *muqtadi* is commanded to listen to what is recited beyond *surah al-Fatihah* attentively. Thus, if that was not superior (to listen attentively rather than recite that beyond *al-Fatihah*) then only the more meritorious would be chosen, that is recital. (However, one is commanded not to recite the *surah* beyond *al-Fatihah* so that silence and careful listening point to the excellence of silence and attentive listening over recital). It is also seen in the *sunnah* and consensus that for a *muqtadi* in prayer it is more excellent to listen with attention than to occupy himself in recital. Besides, one who listens attentively gains more virtue than one who recites himself and this applies to *surah al-Fatihah* and to the *surah* beyond it. Therefore, one who listens carefully to the *Imam* will gain more reward than one who recites himself; it is not then proper that the *muqtadi* be commanded to adopt the inferior and shun the superior. (*Fatawa Ibn Taymiyyah* v 23 P 271)

Conclusion From *Ahadith*

We have discussed the question of the recital by a follower behind the *Imam* in the light of the verse of *surah al-A'raf*. We have found in it a general command. The *muqtadi* is disallowed recital in every condition - in prayers with audible recital and in prayers in which there is a silent recital and whether it concerns recital of *surah al-Fatihah* or any other portion of the Qur'an. We will now discuss this question in the light of the sayings of the Prophet صلى الله عليه وسلم.

A Muqtadi Must Not Recite In Audible Prayer

عن ابي موسى قال عملنا رسول الله صلى الله عليه وسلم قال اذا قمتم الى الصلوة فليؤمكم احدكم واذا قرأ الامام فانصتوا

- (i) *Hadrat Abu Musa al-Ash'ari* رحمه الله عليه has said that the Messenger of Allah صلى الله عليه وسلم taught us: When you people stand up for prayer and one of you leads the prayer and as your *Imam* recites the Qur'an then you people must observe silence. (*Musnad Ahmad bin Hanbal* v4 P 415.)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إنما جعل الإمام ليؤتم به فإذا كبر فكبروا وإذا قرأ فانصتوا وإذا قال غير المغضوب عليهم ولا الضالين فقولوا آمين

(ii) *Hadrat Abu Hurayrah* رضي الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: The *Imam* is there that he may be followed. When he says *Allahu Akbar* and binds the hand together, you too do as he does but when he begins to recite the Qur'an you must keep silent. Then, when he says *ولا الضالين* (and comes to the end of *al-Fatihah* you say *Aameen*. (Muslim vI P 174, vI P144, *Abu Dawood* vI P 105, *Ibn Majah* P 61, *Nasai* vI P 142, *Musnad Ahmad bin Hanbal* v2 P 376.)

عن سفيان بن عيينه عن الزهري عن ابن ابي شيبة قال سمعت ابا هريرة يقول صلى الله عليه وسلم يا أصحابي صلوة نظر إنما الصبح فقال هل قرأتمكم احد قال رجل انا قال اني اقول ما لي انازع القرآن

(iii) *Hadrat Sufyan bin 'Uyaynah* رحمه الله عليه has reported from *az-Zuhri* رحمه الله عليه who from *Ibn Ukaymah* رحمه الله عليه that he heard *Hadrat Abu Hurayrah* رضي الله عنه say that the Prophet صلى الله عليه وسلم led his Companions رضي الله عنهم in prayer- perhaps it was the *Fajr* prayer. (After the prayer) the Prophet صلى الله عليه وسلم asked: Did any of you recite the Qur'an? Someone answered: I did, O Messenger of Allah! The Prophet صلى الله عليه وسلم said: I was concerned why there was a conflict in recital. (*Ibn Majah*, P 61)

Another version has it:

فصبروا بعد فيما جهر فيه الإمام

Thus, the Companions رضي الله عنهم observed silence in prayers having audible recital. (*Ibn Majah*)

We see in *Nasai*

فانتهى الناس عن القراءة فيما جهر فيه رسول الله صلى الله عليه وسلم بالقراءة حين سمعوا ذلك

Thus, they ceased to recite the Qur'an in the prayer in which the Messenger of Allah صلى الله عليه وسلم recited audibly after having heard this from the Prophet صلى الله عليه وسلم (vI P 146)

We see in *Muwatta Imam Malik* رحمه الله عليه

فانتهى الناس عن القراءة مع رسول الله صلى الله عليه وسلم فيما جهر فيه رسول الله صلى الله عليه وسلم بالقراءة حين سمعوا ذلك

Thus the people ceased to recite the Qur'an behind the Prophet صلى الله عليه وسلم in prayer when he صلى الله عليه وسلم recited audibly from the time they heard this thing from him. (P 31)

In any way, the foregoing *Ahadith* describe the obligations of the *Imam* and the followers behind him. When the *Imam* says *Allahu Akbar*; but when he recites the Qur'an, you remain silent; then when he has recited *surah al-Fatihah* to the end, you say *Aameen*; and so on. If the *muqtadi* was required to recite *surah al-Fatihah*, then it would have been stated certainly: when the *Imam* recites, you too recite *al-Fatihah*. However, it has been said instead *واذا قرأ فانصتوا* (when the *Imam* recites, you observe silence).

A Muqtadi Is Disallowed To Recite In Both Audible And Silent Prayer

عن عمران بن حصين ان رسول الله صلى الله عليه وسلم صلى الظهر فجعل رجل يقرأ خلفه يسبح اسم ربك الاعلى فلما انصرف قال ايكم قرأ او ايكم القارى قال رجل انا فقال قد ظننت ان بعضكم خالجه

(i) *Hadrat Imran bin Husain* رضى الله عنه has reported that the Messenger of Allah صلى الله عليه وسلم led the *Zuhr* prayer. Someone behind him began the recital of *surah al-A'la*. When the prayer was over with the salutation, the Prophet صلى الله عليه وسلم asked: Who among you did recite? That man revealed himself. The Prophet صلى الله عليه وسلم said: I had conjectured that one of you is snatching it from me. (Muslim vI P 172, Nasai vI P 176, *Abu Dawood* vI P 136.)

Sahih Muslim carries two more *Ahadith* on the same subject on this very page. This *Hadith* is also found in *Nasai* (vI P 146) and *Imam Nasai* has described the chapter thus:

ترك القراءة خلف الامام فيما لم يجهر فيه

Giving up Of Recital In The Prayer In Which The *Imam* Recites Silently

(i) *Hadrat Abul Ahwas* رضى الله عنه has reported from *Hadrat Abdullah bin Mas'ud* رضى الله عنه that he said:

كانوا يقرأون خلف النبي صلى الله عليه وسلم فقال خلطتم على القراءة

The Companions رضى الله عنهم recited behind the Messenger of Allah صلى الله عليه وسلم. So he said: You

people have confused me in the recital. (*Sharah Ma'ani al-Athar* vI P 106, *Tabarani*)

(iii) According to *Hadrat Jabir* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said:

من كان له امام فقرأه الامام له قراءة

As for one who has the *Imam* before him, the recital by the *Imam* is his own recital. (*Muwatta Imam Muhammad* P 98, *Tahawi* P 106, *Kitab ul-Athar* vI P 130, *Dar Qutni* vI P 122, *Musnad Ahmad bin Hanbal* v3 P 339.)

This *Hadith* is also found in the *Musnad* of *Hafiz Ahmad bin Mani*. (*Athar us-Sunan* vI P 87.)

It is also found in *Ibn Majah* (P 164). We have not cited it because the chain of transmission includes *Jabir Ja'fi* whom many do not recognise as an authority. Therefore, we have cited the version of *Muwatta Imam Muhammad* and others instead of that-the chain of transmission of this version is above doubt unless anyone is bent on finding fault.

About this *Hadith*, *Hafiz Ibn Taymiyyah* says:

وثبت انه في هذا الحال قراءة الامام له قراءة كما قال ذلك جماهير السلف والخلف من الصحابة والتابعين لهم باحسان. وفي ذلك الحديث المعروف عن النبي صلى الله عليه وسلم انه قال من كان له امام فقرأه الامام له قراءة، وهذا الحديث روى مرسلًا ومسنودًا لكن اكثر الائمة الثقة روى مرسلًا عن عبد الله بن شداد عن النبي صلى الله عليه وسلم واستند بعضهم ورواه ابن ماجه مسندًا وهذا المرسل قد عضده

ظاهر القرآن والسنة وقال به جماهير اهل العلم من الصحابة والتابعين ومرسله من اكابر التابعين ومثل هذا المرسل يخرج به باتفاق الائمة الاربعة وغيرهم وقد نص الشافعي على جواز الاحتجاج بمثل هذا المرسل

It is proved that under these circumstances, the recital by the *Imam* is as if by the *muqtadi* which is the opinion of the predecessors, the Companions and their successors. In this connection we have the famous *Hadith* of the Prophet صلى الله عليه وسلم quoting him: "He who has an *Imam*, the recital by the *Imam* is his own recital." This *Hadith* is transmitted in *mursal* (having an incomplete chain of transmission missing) *Musnad* (traceable to the Prophet صلى الله عليه وسلم) form. However, many of the scholars have reported this *Hadith* from *Abdullah bin Shadad* who has reported it from the Messenger of Allah صلى الله عليه وسلم. Some have reported it through a continuous traceable chain of transmission. *Ibn Majah* has described it as *Musnad*. The opinion is most of the knowledgeable Companions and their successors is along this line. According to the scholars of four schools of thought and other knowledge people it is correct to cite such a *mursal Hadith*. *Imam Shafa'i* رحمه الله عليه also holds it proper to cite such *mursal Hadith*. (Fatawa Ibn Taymiyyah v23 P 271.)

We draw the following points of conclusion from *Hafiz Ibn Taymiyyah's* discussion (above).

- (a) This *Hadith* (one who has an *Imam*, the *Imam's* recital is as if his own) is *Musnad* and

mursal too. (Thus it is found in *Musnad Ahmad*, *Musnad Ahmad bin Mani'*, *Musnad Abd bin Humayd*, *Muwatta Imam Muhammad* and *Taha wi* through a trustworthy continuous traceable chain of transmission.)

- (b) Even when this *Hadith* is transmitted *mursal*, the narrators are reliable.

- (c) Although it is *mursal* it is supported by the *Qur'an* and *sunnah*. Thus, according to the unanimous practice of the scholars of *Hadith*. Such a *mursal Hadith* may be drawn upon. (The support drawn from *Qur'an* is discussed earlier [P 179] while the point of view of *Hadith* is (being discussed in these lines.)

- (d) Majority of the Companions and their successors have ruled and decided on the basis of this *Hadith*. (later on in this book, P 220)

ولا تجهرو بصلوته فيسمع المشركون قرأتك ولا تخافت بما عن اصحابك
اسمعهم القرآن واتبع بين ذلك سبيلا يقول بين الجهر والخافت

- (iv) Do not recite so loudly in your prayer that the polytheists may hear your recitation but recite not so low that your Companions may find it hard to hear. Rather, let them hear the *Qur'an* and adopt a moderate course between too loud and too low a tone. (Muslim v1 P 183)

This version is also found in *Bukhari* v2 P 686.

In this *Hadith* the words اسمعهم القرآن (let them hear the *Qur'an*) are found. If the followers go on reciting with

the *Imam*, then how will he get them to listen to his recital. They will be busy themselves with their own recital and will not find an opportunity to pay attention. The truth is that if the *muqtadis* do not listen to the *Imam* then there is no benefit of the *Imam's* audible recital. If the *Imam* has to recite aloud but the followers are not to listen attentively with silence, then how may we reconcile it? The audible recital is then useless and meaningless.

Anyway, this *Hadith* has shown us that when the Prophet صلى الله عليه وسلم recited the Companions رضى الله عنهم did not recite. If they did, they could not have had an opportunity to listen to the *Qur'an*.

The Muqtadi Must Not Recite

Behaviour Of The Companions

We have seen the sayings of the Messenger of Allah صلى الله عليه وسلم disallowing the recital in prayer by the *Muqtadi* whether the *Imam* recites in an audible voice or silently. The recital of the *Imam* is enough for the *muqtadi* who must observe absolute silence during the recital. He has not to recite either *surah al-Fatihah* or any other. These worth sayings of the Prophet صلى الله عليه وسلم are an exposition of the command of Allah

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

(And when the *Qur'an* is recited listen to it with attention and observe silence).

We will now present the sayings of the Companions رضى الله عنهم and look at their behaviour in this regard. In reality,

these are an oral explanation and a practical exposition of the command of Allah.

Hadrat Zayd bin Thabit رضى الله عنه

عن عطاء بن يسار انه اخبره انه سأل زيد بن ثابت عن القراءة مع الامام فقال لا قراءة مع الامام في شئ

Hadrat 'Ata bin Yasar رضى الله عنه reported that he asked *Hadrat Zayd bin Thabit* about recital of *Qur'an* along with the *Imam* to which he said: There should be no recital along with the *Imam* in anything. (Muslim vI P 215, *Musannaf Abdur Razzaq* v2 P 137, *Musannaf Ibn Abi Shaybah* vI P 376).

عن ابى الدرداء سمعه يقول سئل رسول الله صلى الله عليه وسلم ايق كل صلوة قراءة قال نعم قال رجل من الانصار وجبت هذه فالتفت الى وكنت ساقرب القوم منه فقال ما ارى الامام اذا ام القوم الا قد كفاهم

Hadrat Abu Darda رضى الله عنه has said that someone asked the Messenger of Allah صلى الله عليه وسلم if one had to recite in every prayer. He confirmed that it was so. One of the *Ansar* said that it had thus become *wajib*. Then the Prophet رضى الله عنه turned towards *Abu Darda* and said: "When an *Imam* leads a people in prayer, I suppose that should suffice everyone." (Nasai vI P 146)

Imam Nasai has given the tittle to this *Hadith*

اكتفاء المأموم بقراءة الامام

The recital of the *Imam* is enough for the *muqtadi*

Imam Nasai has attributed the last sentence I suppose that should suffice everyone to *Abu Darda*. Thus, we have cited this *Hadith* in this Chapter under Behaviour Of The Companions. In *Mujnra ar-Zawaid* (v2 P 110) this *Hadith* is transmitted from *Tabaram* attributed to the Prophet صلى الله عليه وسلم.

Hadrat Jabir bin Abdullah رضى الله عنه

عن أبي نعيم وهب بن كيسان أنه سمع جابر بن عبد الله يقول من صلى ركعة لم يقرأ فيها بأم القرآن فلم يصل الآراء الإمام

Abu Na'im Wahab bin Kisan رضى الله عنه reports that he heard *Hadrat Jabir bin Abdullah* رضى الله عنه say: If anyone has offered prayer but not recited *surah al-Fatihah* then he has not prayed really except if he is behind an *Imam*. (*Muwatta Imam Malik* P 30, *Tirmizi* v1 P 42, *Musannaf Abdur Razzaq* v2 P 141.)

Imam Tahawi has attributed this *Hadith* to the Prophet صلى الله عليه وسلم (*Sharah Ma'ani ul-Athar*). Details may be seen in *Amani al-Ahbar* v3 P 146.

Hadrat Abdullah bin Umar رضى الله عنه

عن نافع أن عبد الله بن عمر كان إذا سئل هل يقرأ أحد خلف الإمام قال إذا صلى أحدكم خلف الإمام فحسبه قراءة الإمام وإذا صلى وحده فليقرأ وكان عبد الله بن عمر لا يقرأ خلف الإمام

According to *Nafi* رضى الله عنه whenever *Hadrat Abdullah bin Umar* رضى الله عنه was asked whether one should recite behind the *Imam*, he would reply: "When one of you prays behind the *Imam*, then the recital by the *Imam* is enough for him. But when he prays by himself, he must engage in recital." *Nafi* رضى الله عنه has said that *Hadrat Abdullah bin Umar* رضى الله عنه did not recite behind the *Imam*. (*Muwatta Imam Malik* P 31, *Muwatta Imam Muhammad* P 95.)

Hadrat Nafi رضى الله عنه has reported another *Hadith* by *Hadrat 'Abdullah bin 'Umar* رضى الله عنه:

من صلى خلف الإمام كفته قرأته

Whose prays behind the *Imam*, the recital by the *Imam* is enough for him. (*Muwatta Imam Muhammad* P 98)

Hadrat Anas bin Sir'in رضى الله عنه reports from *Hadrat 'Abdullah bin 'Umar* رضى الله عنه:

أنه سئل عن القراءة خلف الإمام قال تكفيك قراءة الإمام

Hadrat 'Abdullah bin 'Umar رضى الله عنه was asked by someone about recital (by a *muqtadi*) behind the *Imam* and he replied: The recital of the *Imam* is enough for you. (ibid)

Hadrat Abdullah bin Mas'ud رضى الله عنه

عن أبي وائل قال سئل عبد الله بن مسعود عن القراءة خلف الإمام قال انصت لأن في الصلوة شغلا سيكفيك ذاك الإمام

According to *Abu Wa'il* رحمه الله someone asked *Hadrat Abdullah bin Mas'ud* رحمه الله about recital behind the *Imam* and he said: "Observe silence because you are occupied in prayer and that same *Imam* is enough for you." (*Musannaf Ibn Abi Shaybah* v1 P 376, *Muwatta Imam Muhammad* P 100, *Tanbeeh* v1 P 100, *Musannaf Abul-Razzaq* v2 P 138.)

We have from *Alqasimah bin Qays* رحمه الله

ان عبد الله بن مسعود كان لا يقرأ خلف الامام فيما يقرأ فيه وفيما يخالف فيه

Hadrat Abdullah Ibn Mas'ud رحمه الله did not recite himself behind the *Imam* in prayer with audible recital or silent recital. (*Muwatta Imam Muhammad* P 100)

We find in *Tafsir Ibn Kathir* on the authority of *Ibn Jarir* رحمه الله

صلى ابن مسعود رضي الله عنه فسمع الناس يقرؤون مع الامام قال اما ان لكم ان تفهموا اما ان لكم ان تعقلوا وانما قرئ القرآن فاستمعوا له وانصتوا كما امركم الله

When *Hadrat Abdullah Ibn Mas'ud* رحمه الله offered prayers, he heard some people recite behind the *Imam*. He said: "Has the time not come for you to gain understanding? Has the time not come for you to comprehend? When the *Qur'an* is recited, listen to it with attention and observe silence." (*Tafsir Ibn Kathir* v2 P 280)

Hadrat Sa'd bin Waqqas رضي الله عنه

اخبرني بعض ولد سعد بن ابي وقاص انه ذكر له ان سعدا قال وددت ان الذي يقرأ خلف الامام لي فيه حجرة

Dawood bin Qays has said that the children of *Hadrat Sa'd bin Abu Waqqas* told him that *Hadrat Sa'd* رضي الله عنه said: "I prefer that he who recites behind the *Imam* has fire in his mouth." (*Muwatta Imam Muhammad* P 101, *Musannaf Ibn Abi Shaybah* v1 P 376.)

The Khulafa-e-Rashideen (The Righteous Caliphs) رضي الله عنهم

Imam Abdur Razzaq رحمه الله the teacher of *Imam Bukhari* رحمه الله has written in his *Musannaf*.

قال (أي عبد الرحمن بن زيد) واخبرني اشياخنا ان عليا رضي الله عنه قال من قرأ خلف الامام فلا صلوة له قال واخبرني موسى بن عقبه ان رسول الله صلى الله عليه وسلم و ابو بكر وعمر وعثمان كانوا ينهاون عن القراءة خلف الامام

(i) *Abdur Rahman bin Zayd* رحمه الله has said that his *Mashaikh* (Mentors) informed him that *Hadrat Ali* رضي الله عنه said: "Whoever recites behind the *Imam*, his prayer is void." And *Musa bin 'Uqbah* رحمه الله informed them that the Messenger of Allah صلى الله عليه وسلم, *Hadrat Abu Bakr*, *Hadrat Umar* and *Hadrat 'Uthman* رضي الله عنهم forbade recital behind the *Imam*. (*Musannaf Abdur Razzaq* v2 p139)

قال (أى محمد بن عجلان) وقال عمر بن الخطاب وددت أن الذى يقرأ
خلف الإمام فى فيه حجر

(ii) *Muhammad bin Ajlan* رحمه الله عليه said that *Hadrat Umar bin Khattab* رضى الله عنه said: "As for him who recites behind the *Imam*. I feel like putting stone in his mouth." (*Musannaf Abdur Razzaq* v2 P 138)

Hadrat Abdullah bin Abbas رضى الله عنه

عن أبى جره قال قلت لأبى عباس أقرأ والإمام بين يدي قال لا

According to *Abu Jamrah* رحمه الله عليه *Hadrat 'Abdullah bin 'Abbas* رضى الله عنه was asked by him if he may recite while the *Imam* was before him *'Abdullah bin 'Abbas* رضى الله عنه replied, "No" (*Tahawi* vi P 108)

Seventy Companions Of Badr رضى الله عنهم

قال الشعبي ادركت سبعين بدرى كلهم يمنعون المقتدى من القراءة خلف
الإمام

Hadrat Sha'bi رحمه الله عليه said: "I met seventy Companions of Badr. All of them disallowed the *muqtadi* to recite behind the *Imam*." (*Ruh ul Ma'ani* v9 P 152)

The Behaviour Of The Epigones

عن الوليد بن قيس قال سألت سويد بن غفله أقرأ خلف الإمام فى الظهر
والعصر قال لا

(i) *Walid bin Qays* رحمه الله عليه has reported that he asked *Suwayd bin Ghafalah* if he may recite behind the *Imam* in *Zuhr* and *'Asr* prayers and he replied, 'No!'. (*Musannaf Ibn Abi Shaybah* vi P 377)

عن أبى بشر عن سعيد بن حبيب قال سأله عن القراءة خلف الإمام قال
ليس خلف الإمام قراءة

(ii) *Abu Bishr* رحمه الله عليه said that he asked *Sa'id bin Jubayr* رحمه الله عليه about recital behind the *Imam* and he said: "There is no recital behind the *Imam*." (ibid)

عن محمد قال لا أعلم القراءة خلف الإمام من السنة

(iii) It is reported of *Muhammad bin Sirin* رحمه الله عليه that he said that he does not recognise recital behind the *Imam* as a *sunnah* (practice of the Prophet صلى الله عليه وسلم). (ibid)

عن قتاده عن ابن المسيب قال انصت للإمام

(iv) *Qatadah* رحمه الله عليه has quoted *Ibn Musayib* رحمه الله عليه as saying: "Be silent for the *Imam*." (ibid)

عن الأسود بن يزيد وددت أن الذى يقرأ خلف الإمام ملئ فوه ترابا

(v) *Aswad bin Yazid* رحمه الله عليه said that he felt like filling the mouth of one who recited behind the

Imam with dust. (ibid, *Musannaf Abdur Razzaq* v2 P 138.)

عن ابراهيم قال قرأ علقمه بن قيس قط فيما يجهر فيه ولا لى الركعتين
الاخرين ام القرآن ولا غيرها خلف الامام

(vi) According to *Ibrahim Nakhi* رحمه الله عليه *'Alqamah bin Qays* رحمه الله عليه had never recited behind the Imam in audible prayers or inaudible prayers or the last two *raka'at* either *surah al-Fatihah* or beside it. (*Kitab ul Athar by Imam Muhammad* P 63.)

Aswad bin Yazid and *'Alqamah bin Qays* رحمه الله عليهم are among those leading successors of the Companions (*Taba'een* epigones) who issued edicts even in the presence of the Companions رضى الله عنهم.

Be that as it may the sayings and deeds of the great *Taba'een* also reflected and provided practical example of the verse of *surah al-A'raf* (7:204):

إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

And When the Qur'an is recited (O Believers), listen to it with attention, and keep silence, so that you may be shown mercy.

Finally, let us see this discourse of *'Allamah Ibn Taymiyyah* رحمه الله عليه:

وايضاً ففى اجماع المسلمين على انه فيما زاد على الفاتحه يؤمر بالاستماع
دون القراءة دليل على ان استماعه لقراءة الامام خير له من قرأته معه بل
على انه مأمور بالاستماع دون القراءة مع الامام

The Muslims are agreed to it that what is beside *surah al-Fatihah* must be heard with attention and not recited (by the muqtadi). This consensus is in itself an argument that prefers the listening by the *muqtadi* of the Imam's recital to his reciting along with the Imam. Rather, this consensus proves that the command is not to recite with the Imam but to listen with attention. (Fatwa *Ibn Taymiyyah* v23 P 276.)

More Discussion On Recitation Behind The Imam

And رحمة الله عليه Muhammad Bin Ishaq
رحمة الله عليه Ibn Taymiyyah

Those who advocate the recital of *surah al-Fatihah* by the *muqtadi* behind the *Imam* base their contention on the *Hadith* reported by *Muhammad bin Ishaq* from *Hadrat 'Ubadah bin Samit* رضي الله عنه

عن عباد بن الصامت قال كنا خلف النبي صلى الله عليه وسلم في صلاة الفجر فقرأ فتقلت عليه القراءة فلما فرغ قال فاعلمكم تقرأون خلف امامكم قلنا نعم يا رسول الله قال لا تفعلوا الا بقائمة الكتاب فانه لا صلاة لمن لم يقرأ بما رواه ابو داود والترمذي والنسائي معناه وفي رواية لا ي داود قال وانا القول مالى يناز غنى القرآن فلا تقرأوا بشئ من القرآن اذا جهرت الا باسم القرآن

Hadrat 'Ubadah bin Samit رضي الله عنه said that they were offering *Fajr* prayer behind the Messenger of Allah صلى الله عليه وسلم. He recited the Qur'an but it was difficult for him so that when he finished praying, he said: "Perhaps you are reciting behind your *Imam*?" The Companions رضي الله عنهم answered in the affirmative. The

Messenger of Allah صلى الله عليه وسلم said: "Do not do so except for the *Fatihatul Kitab* (*surah al-Fatihah*) because his prayer is void who does not recite it." This is narrated by *Abu Dawood*, *Tirmizi* and *Nasai*.

In a version of *Abu Dawood*, the words are:

The Prophet صلى الله عليه وسلم said: "I was worried that the Qur'an was being snatched from me (that is, it was getting difficult to recite). Thus when I recite aloud, do not read anything yourself except the *Umme ul-Kitab* (*al-Fatihah*)."

One of the transmitters of this *Hadith* is *Muhammad bin Ishaq*. He has been subject to severe censure and criticism.¹

However, the *Shafa'i* and others have verified and rectified the *Hadith* in the light of their thinking. (*Mu'alim us-Sunan* vi P 205, *Tahqiq ul-Kalam* part 1 P 9, and so on.)

However, the truth is that this *Hadith* is obscure both as regards its line of transmission and its text. It has been declared 'weak' by *Imam Ahmad* رحمه الله عليه and other scholars of *Hadith*. *Hafiz Ibn Taymiyyah* رحمه الله عليه has said about it:

وهذا الحديث معطل عند ائمة الحديث بأمر كثيرة ضعفه احمد وغيره من الائمة وقد بسط الكلام على ضعفه في غير هذا الموضع وبين ان الحديث الصحيح قول النبي صلى الله عليه وسلم لا صلوة الا بام القرآن

¹ *Tahzib* v 9 P 41, *Mizan* v3 P 310

فهذا هو الذي اخرجاه في الصحيحين ورواه الزهري عن محمود بن الربيع عن عباد واما هذا الحديث فغلط فيه بعض الشاميين وأصله ان عباد كان يؤم بيت المقدس فقال هذا فاشتبه عليهم المرفوع بالموقوف على عباد

In the eyes of the scholars of *Hadith*, this *Hadith* is (*mu'allal*) defective for many reasons. *Imam Ahmad* رحمه الله عليه and other scholars have termed it 'weak'. The weakness of this *Hadith* has been discussed already at another occasion and it has been confirmed that the authentic (*Sahih*) *Hadith* is the saying of the Holy Prophet صلى الله عليه وسلم: "There is no prayer without *Umme ul Qur'an* (*al-Fatihah*)."

This is the *Hadith* found in *Bukhari* and *Muslim*. It is transmitted by *Zuhri* رحمه الله عليه from *Mahmood bin al-Rabi'* رحمه الله عليه who has transmitted it from *Hadrat Ubadah bin Samit* رضي الله عنه. However some Syrians have erred in this *Hadith* (which has been adulterated). The truth is that *Hadrat 'Ubadah bin Samit* رضي الله عنه was the *Imam* at *Bayt ul-Maqdas* and it was he, not the Prophet صلى الله عليه وسلم, who had said this thing (about recital of *surah al-Fatihah*). However, the transmission were confused and they caused a *Hadith Mawquf* (saying of 'Ubadah رضي الله عنه) † regarded as *Marfoo'* (saying of the Prophet صلى الله عليه وسلم). (*Fatawa Ibn Taymiyyah* v23 P 286)

However, the original *Hadith* is: لا صلوة الا بام القرآن There is no prayer without *Umme ul-Qur'an* (*al-Fatihah*). The remaining words of the *Hadith* لا تفعلوا الا بعنقة الكتاب Do not do so except for *surah al-Fatihah* and لا تقرؤا من القرآن اذا جهرت الا بام القرآن فلا تقرؤا بغيره من القرآن اذا جهرت الا بام القرآن "Do not read anything from the Qur'an when I recite aloud

except the *Umm-ul-Kitab*." are the saying of *Hadrat 'Ubadah bin Samit* رضى الله عنه not *marfoo'* to the Prophet صلى الله عليه وسلم.

According to *Imam Tirmizi* رحمه الله عليه

وقرأ عبادة بن الصامت بعد النبي صلى الله عليه وسلم خلف الإمام وتناول قول النبي صلى الله عليه وسلم لا صلاة الا بقراءة فاتحة الكتاب

Hadrat 'Ubadah bin Samit رضى الله عنه recited behind the *Imam* after (the passing away of) the Messenger of Allah صلى الله عليه وسلم and took his cue from the saying of the Prophet صلى الله عليه وسلم "There is no prayer without recital of *Fatihah* of *Kitab*. (Tirmizi v1 P 42)

In other words, *Hadrat Ubadah bin Samit* رضى الله عنه considered "There is no prayer without recital of *Fatihah* of *Kitab*" to apply to the *Imam* and *Muqtadi* alike. That is why he said those words. The transmitters were confused and they raised the *Mawquf Hadith* to the level of *Marfoo'*.

However, many other Companions رضى الله عنه have specified it for the *Imam* or they have interpreted it as meaning the *Imam's* recital is enough for the *muqtadi*. The recital by the *muqtadi* is theoretical in that the *Imam* does actually recite the Qur'an and his recital also stands for his followers, the *muqtadis*. This is the implication of the *Hadith*:

من كان له امام فان قراءة الامام له قراءة

One who has the *Imam* before him, then the recital by the *Imam* is as his own recital. (A)

discussion on such *Ahadith* may be seen on PP 211-2 etc.)

Imam Tirmizi رحمه الله عليه has said:

واما احمد بن حنبل فقال معنى قول النبي صلى الله عليه وسلم لا صلاة لمن لم يقرأ بفاتحة الكتاب اذا كان وحده واحتج بحديث جابر بن عبد الله حيث قال عن صلى ركعة له يقرأ فيها بام القرآن فلم يصل الا ان يكون وراء الامام قال احمد فهذا رجل من اصحاب النبي صلى الله عليه وسلم تناول قول النبي صلى الله عليه وسلم لا صلاة لمن لم يقرأ بفاتحة الكتاب ان هذا اذا كان وحده

Imam Ahmad رحمه الله عليه said that the saying of the Messenger of Allah صلى الله عليه وسلم: *His prayer is void who has not recited surah al-Fatihah* is applicable to one who prays individually by himself. He has drawn from the *Hadith* narrated by *Hadrat Jabir bin 'Abdullah* رضى الله عنه in which it is said: *If anyone offered a raka'ah but did not recite surah al-Fatihah then his prayer is invalid unless he is behind an Imam.* *Imam Ahmad* رحمه الله عليه has said that this is what a Companion of the Prophet صلى الله عليه وسلم understood by the saying of the Prophet صلى الله عليه وسلم: *There is no prayer by one who does not recite surah al-Fatihah* and that it applies to one engaged in individual prayer. (Tirmizi v1 P 42)

Imam Dawood said about this version:

قال سفيان من يصلي وحده

Sufyan has said that it is for him who prays by himself. (*Abu Dawood* vI P 135)

In short, according to *Ibn Taymiyyah* رحمه الله عليه the narrative by *Hadrat Ubadah bin Samit* رضى الله عنه is ambiguous and vague. There is a mix-up in its chain of transmission and in its text and the narrators have been led through doubt to regard *mawquf* Hadith as *Marfoo'*.

Discussion On Pauses By The Imam

Even those people who regard the recital of *surah al-Fatihah* behind the *Imam* as *wajib* do not permit the *muqtadi* to recite it simultaneously with the *Imam*. They require the *muqtadi* to recite during the pauses of the *Imam*. When the *Imam* has recited a verse and pauses before proceeding further, the *muqtadi* is afforded an opportunity to recite the verse.

ان في عدم قراءة الموم خلف الامام وقت ما يقرأ اتفاقاً بينهم انما الخلاف في القراءة وقت سكنت الامام

There is unanimity on the opinion that a follower is not permitted to recite while the *Imam* is reciting. The difference of opinion is in the recital during the pauses of the *Imam*. (*al-Kaw-Kab ad-Dari* vI P 144)

It is again the verse of the Qur'an (7:204) *واذا قرئ القرآن فاستمعوا له وانصتوا* And when the Qur'an is recited (O Believers), listen to it with attention, and keep silence that prompts these people to view the simultaneous recital by the *muqtadi* with the recital by the *Imam* as distasteful. It is because of this very verse that they dislike the *muqtadi* to recite at the same time as the *Imam* does. It is to prevent disobedience to

the directive in the verse that they have taken shelter behind the pauses by the *Imam* as *Imam Bukhari* has observed in the chapter on *al-Qira'ah* (The Recital).

However, the truth is that we do not find any authentic *Hadith* suggesting or condoning a *muqtadi's* recital during pauses by the *Imam*.

قال العلامة الامير اليماني في سبيل السلام شرح بلوغ المرام ثم اختلف القائلون بوجوب قرأتها خلف الامام فقليل في محل سكنته بين الايات وقيل في سكوته تمام قراءة الفاتحة ولا دليل على هذين القولين في الحديث

'*Allamah Amir Yamani* رحمه الله عليه expresses his opinion in *Sabil us-Salam Sharah Bulooghul-Maram*: The defenders of recital behind the *Imam* have then differed on the moment when the recital should take place. Some select the pauses of the *Imam* as opportunities for the recital. Some others suggest recital when the *Imam* has finished *surah al-Fatihah* and halts before beginning other recital. But, we do not find support for both these opinions in *Hadith*. (*at-Ta'liq al-Hasan 'ala Athar us-Sunan* part 1p105)

Then the author of *at-Ta'liq* has reproduced a Tradition from *Mustadrak Hakim* about the pauses by the *Imam* and has described it as a weak Tradition. He has pointed out that one of its narrators is *Muhammad bin Abdullah bin Ubayd bin Umayr Laythi* whom *Ibn Mu'in* رحمه الله عليه and *Dar Qutni* رحمه الله عليه have regarded as weak. *Imam Bukhari* has termed him *munkir ul-Hadith* (whose *Hadith* is denied, rejected) and *Imam Nasai* as *matruk* (one disregarded), but there are other flaws too in the narration. (ibid)

Imam Ibn Taymiyyah رحمه الله عليه has said:

وحجتهم في ذلك ان النبي صلى الله عليه وسلم لم يكن يمتك ليقرأ
المؤمنون ولا نقل هذا احد منه بل ثبت عنه في الصحيح سكوته بعد
التكبير للاستفتاح وفي المتن انه كان له سكتان سكتة في اول القراءة
وسكتة بعد الفراغ من القراءة وهي سكتة لطيفة للفصل لا تنبع لقراءة
الفاتحة وقد روى ان هذه السكتة كانت بعد الفاتحة ولم يقل احد انه كان له
ثلاث سكتات ولا اربع سكتات فمن نقل عن النبي صلى الله عليه وسلم
ثلاث سكتات او اربع فقد قال قولاً لم ينقله عن احد من المسلمين
والسكتة التي عقب قوله (ولا الضالين) من جنس السكتات التي عند
رؤوس الاي ومثل هذا لا يسمى سكوتاً ولهذا لم يقل احد من العلماء انه
يقرأ في مثل هذا

وكان بعض من ادركنا من اصحابنا يقرأ عقب السكوت عند رؤوس
الاي فاذا قال الامام (الحمد لله رب العالمين) قال (الحمد لله رب العالمين)
واذا قال (اياك نعبد واياك نستعين) قال (اياك نعبد واياك نستعين) وهذا لم
يقله احد من العلماء

Those who reject recital behind the *Imam* argue that the Prophet صلى الله عليه وسلم did not pause during recital to permit the *muqtadi* to recite then. No one has reported this from the Prophet صلى الله عليه وسلم. Rather, we find in authentic *Hadith* that the Prophet صلى الله عليه وسلم paused in the beginning of the prayer to recite the *Thana*. The Books of *Hadith* record two pauses of the Prophet صلى الله عليه وسلم-the first in the beginning of the recital and the second after the recital which was very short. One could not recite *al-Fatihah* during this pause. The *Ahadith* tell us that the second pause was after recital of *surah al-*

Fatihah. No one has claimed that the Prophet صلى الله عليه وسلم had three or four pauses. If anybody claims three or four pauses he says something that is not claimed by any Muslim. As for the pause at the end of *al-Fatihah* it was of the same kind as the pause at the end of a verse. Such breaks to catch breath cannot be termed really as pauses. Therefore, no scholar can accept that a *muqtadi* may recite (*surah al-Fatihah*) in such a pause.

We have found some of our friends recite at the end of each verse. Thus whatever the *Imam* recites they repeat it before the *Imam* begins a new verse. This too no scholar has ever suggested. (*Fatawa Ibn Taymiyyah* v23 P 277)

Then, he says that if it was the practice of the Companions رضى الله عنهم to recite *surah al-Fatihah* in the first or second pause, then, bearing in mind their behaviour to relate such things, they would certainly have relate it but not even one Companion has said about the *muqtadi* reciting in the pause behind the *Imam*. (He then goes on to say:)

مع ان ذلك لو كان مشروعاً لكان الصحابة احق الناس بعلمه وعمله
فعلم انه بدعة

If this thing was known at that time, the Companions were the most worthy people to know about it and they would have acted on it. (since it is not known from them by word or deed) this is an innovation. (Readers must remember the objection of Imam Rāzi رحمه الله عليه on p.199&c.)

Imam Ibn Taymiyyah رحمه الله عليه then takes up the question of saying *Aameen* and says something very interesting. He points out that according to *Bukhari* and others, when the *Imam* ends *surah al-Fatihah* with the recital of its last verse, the *muqtadi* must say *Aameen*. This directive is only for the prayer with an audible recital because only in such prayers can a *muqtadi* know that the *Imam* has finished reciting *al-Fatihah* which he can hear. After that he says *Aameen*. As for the silent prayers, how can anyone surmise when the *Imam* has finished reciting *al-Fatihah* and commenced another *surah*.

Nevertheless, asking the *muqtadi*'s to say *Aameen* is enough to tell us that they are required to listen to the recital by the *Imam*. If it were not so, the audible recital would serve no purpose. If the followers behind the *Imam* occupy themselves in reciting *surah al-Fatihah* then it would be like the *Imam* reciting before those who are not inclined to listen to him attentively. Therefore, it would be foolish to ask the *Imam* to recite aloud and not require his followers to maintain silence and listen to him with attention; but the rules of *shari'ah* are free from such stupidity. There would be no advantage of an audible recital if every follower is engaged in his own recital.

Ibn Taymiyyah رحمه الله عليه then says:

وهذا روى في الحديث مثل الذي يتكلم والامام يحط كمثل الخمار يحمل اسفارا فهكذا اذا كان يقرأ الامام يقرأ عليه

It is for this reason that *Hadith* has said about one who engages in conversation during the sermon of the *Imam* that he is like a donkey that carries weight over him as he moves about. Thus it is with one who recites himself at the same

time as the *Imam* does. (*Fatawa Ibn Taymiyyah* v23 p 279)

The *Hadith* to which *Ibn Taymiyyah* رحمه الله عليه has referred has these words at the end:

والذي يقول له انصت ليس له الجمعة رواه احمد

And he who asks him to keep quiet, there is not the Friday for him. (*Mishkat* vi P 123)

There is another *Hadith* about it:

اذا قلت لصاحبك يوم الجمعة انصت والامام يحط فقد لعوت

If you tell your companion on Friday while the *Imam* delivers his sermon, "Keep quiet!", then you have done wrong. (*Bukhari* vi P 128, *Muslim* vi P 281)

We have seen that a severe warning is given to one who speaks during the Friday sermon and also to one who asks the defaulter to stop speaking. The reason is simply that instead of listening to the sermon he engaged himself in something else. On the face of it, the second person did not do anything wrong but he commanded the approved. What he had said was something good. But even that was termed vain activity. So much so that he was regarded as not having offered the Friday prayers.

It is worth considering them that prayers are much superior to Friday sermon. If we occupy ourselves in our own recital while the *Imam* recites the *Qur'an* and we pay no attention to his recital on the plea that we are after all

reciting *al-Fatihah* and doing what is good, is it not a serious matter?

The Question Of *Aameen*

In prayers with audible recital, when the *Imam* has finished reciting *surah al-Fatihah* both he and his followers must say *Aameen* in a low whisper.

Aameen Is A Supplication

Aameen is a supplication that means "O Allah accept it." We see in *Bukhari*, *Hadrat 'Ata bin Abi Rabah* رحمه الله عليه say:

الامين دعاء

Aameen is a supplication (*Bukhari* vi P 107)

Although it is proper to supplicate in an audible tone but it is preferable to keep the voice inaudible. Allah has said:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Call upon your Lord humbly, and secretly... (*al-A'raf*, 7:55)

We see in the case of *Hadrat Zakariyya*:

ادُّ نَادَى رَبَّهُ يَدْعُهُمْ خَفِيًّا

When he called upon his Lord, calling lowly.
(Maryam, 19:3)

While *Hadrat Musa* عليه السلام made the supplication, *Hadrat Harun* عليه السلام said "Aameen". In the Qur'an the supplication of *Hadrat Musa* عليه السلام and the *Aameen* of *Hadrat Harun* عليه السلام are both recorded as supplication

قَدْ أُجِيبَتْ دَعْوَتُكُمَا

The supplication of you twain is accepted....
(Yunus, 10:89)

It proves that *Aameen* is a supplication and there is no difference of opinion on this point. There is unanimity on it. Further, the verses of Qur'an make it clear that a supplication must be made in a low whisper. Such behaviour is correct and superior. On this basis, it is also correct and superior to utter *Aameen* in a low whisper.

Ahadiith In This Regard

The following *Ahadiith* tell us that *Aameen* must be said in a low whisper.

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال إذا قال الإمام غير
المضروب عليهم ولا الضالين فقولوا آمين

According to *Hadrat Abu Hurayrah* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said: When the *Imam* recites the last verse of *al-Fatihah* (nor of those who have gone astray), you must say *Aameen*. (Bukhari vI P 108)

عن أبي هريرة قال كان رسول الله صلى الله عليه وسلم يعلمنا يقول لا
تبادروا الإمام إذا كبر فكبروا وإذا قال ولا الضالين فقولوا آمين وإذا ركع
فاركعوا

Hadrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم used to teach us and say: "Do not precede the *Imam* in prayer. When he says *Allahu Akbar* you too say *Allahu Akbar* and when he says the last words of *surah al-Fatihah* you say *Aameen*. When he bows down, you too bow down with him. (Muslim vI P 177)

Both these *Hadiith* tell the *muqtadi* to utter *Aameen* when the *Imam* recites the last word of *surah al-Fatihah*. He is not directed to say *Aameen* when the *Imam* says so. This shows that the *Imam* will whisper his *Aameen* and the *muqtadi* will not hear it while the last word will be heard by all because of the audible recital. Thus the *muqtadi* has to say *Aameen* when the *Imam* ends the *surah al-Fatihah*¹.

Here is another *Hadiith*:

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال إذا قال الإمام ولا
الضالين فقولوا آمين فإن الإمام يقولها

According to *Hadrat Abu Hurayrah* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said: When the *Imam* says the last word of *al-Fatihah*, you say

¹ in these *Ahadiith* of Bukhari and Muslim where it is said "say Aamen when the *Imam* says so" the meaning is when he intends to say so or when it is expected of him to say so. (Nawawi. Muslim vI P 176) and it is obvious he will say *Aameen* when he recites the last words of *al-Fatihah*

Aameen because the *Imam* also says *Aameen*.
(*Nasai* vi P 147, *Ahmad*, *Ibn Hiban*, and others)

The words of the *Hadith* are "Thus the *Imam* says so." It is clear that the *Imam*'s *Aameen* is a whisper because if he says it aloud the *muqtadi* knows automatically that he has said so and it was not necessary to inform him that the *Imam* also says *Aameen*. Because the *muqtadis* are told of that it is obvious that the *Imam* says it in a low voice inaudible to them. It is thus said: When the *Imam* says "... nor of those who have gone astary," you say *Aameen* because the *Imam* also says so.

Tirmizi has this *Hadith*

عن علقمة بن وائل عن ابيه ان النبي صلى الله عليه وسلم قرأ غير المغضوب عليهم ولا الضالين فقال امين وخفص بها صوتها

Hadrat Alqamah bin Wa'il رضى الله عنه reports from his father *Hadrat Wa'il bin Hujr* رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: *nor of those who have gone astary*. And then said: *Aameen*. And he kept the sound of *Aameen* low.¹

Musnad Ahmad, *Mustadrak Hakim*, *Musnad Abu Dawood*, *Tiyelsi*, *Musnad Abu Y'ala Musli*, *Mu'ajann Tabarani*, *Dar Qutni*, and others have the following words of *Hadith*:

¹ In reference to this *Haidth* see *Kashful 'Udlat* P 122 for an evaluation between *Imam Shu'bah* رضى الله عنه and *Suffyan* رضى الله عنه at-Ta'leeq al Hasan 'ala Athir us-Sunan v 1 PP 92, 96, Ma'anif Madaniyah v 5 P 31.

واخفى بها صوته

He kept the sound of *Aameen* secret.

Hadrat 'Umar رضى الله عنه has said:

اربع يخفيهن الامام التعوذ وبسم الله الرحمن الرحيم وامين واللسهم ربنا
ولك الحمد

The *Imam* will say four things in a low voice (i) the *ta'awuz*, (ii) the *tasmiyah*, (iii) *Aameen* and (iv) O Allah! Our Lord, praise is for You. (*Kanz ul-A'mal* v4 P249, *Kitab us-Salah*)

Hadrat Ali رضى الله عنه and *Hadrat Abdullah bin Mas'ud* رضى الله عنه also said *Aameen* in a low voice.

عن ابي وائل قال كان على وعبد الله لا يجهر ان بسم الله الرحمن الرحيم
ولا التعوذ ولا التامين

According to *Abu Wa'il* رضى الله عنه *Hadrat Ali* رضى الله عنه and *Hadrat Abdullah bin Mas'ud* رضى الله عنه did not audibly recite *Bismillah*, *ta'awuz* and *Aameen*. (*Majma' uz-Zawa'id* P 108)

Another *Hadith* tells us:

عن ابي وائل قال لم يكن عمر وعلى يجهر ان بسم الله الرحمن الرحيم ولا
التعوذ ولا امين

Abu Wa'il رضى الله عنه has said that *Hadrat 'Umar* رضى الله عنه and *Hadrat 'Ali* رضى الله عنه did not say audibly *Bismillah*, the *ta'awuz* and *Aameen*.

(Tahawi v1 P 99. Ibn Janr at-Tabarani in Tahzeeb ul Athar ul-Jawahir un-Naqi v1 P 130.)

رحمة الله عليه 'i Hadrat Ibrahim Nakh' has said:

اربع يخفصهن الامام بسم الله الرحمن الرحيم والاستعاذة وامين واذا قال
سمع الله لمن حمده قال ربنا لك الحمد

Four things the Imam will say in a low voice (i) Bismillah, (ii) Ta'awuz, (iii) Aameen (iv) After arising from the bowing posture: Our Lord, praise is for You. (Musannaf Abdur Razzaq v2 P 87)

On the same page in Musannaf Abdur Razzaq, another narration by Hadrat Ibrahim Nakh' appears. It is again stated that Aameen may be uttered softly. In addition to the four things, the fifth-Thana- is also to be recited inaudibly.

Aameen Was Spoken Aloud To Teach And It Was Not A Continuous Habit

Some of the Traditions tell us that Aameen was uttered in an audible tone but when we consider the other Traditions we realise that it was done as a teaching exercise not as continuous practice¹. Thus, we see that a Hadith narrated by Hadrat Wa'il bin Hujr رضى الله عنه is very clear about Aameen being audible but the teaching element is also explained in it.

¹ It was to show to the Companion رضى الله عنه that Aameen is spoken after having recited al-Fatihah (nor of those who have gone astray). The Prophet صلى الله عليه وسلم sometimes taught orally and sometimes by example.

وقرأ غير المغضوب عليهم ولا الضالين فقال امين بمد بها صوته ما اراه الا
يعلمنا واخرجه ابو بشر الدولا بي في للاسماء والكى

The Messenger of Allah صلى الله عليه وسلم recited not of those who have incurred your wrath, nor of those who have gone astray and said Aameen raising his voice. I suppose that he was teaching us. (A'la us-Sunnah v2 P 186)

Allamah Ibn Qayyim رحمه الله عليه has said while discussing Qunoot:

فاذا جهر به الامام احيانا ليعلم المامومين فلا بأس بذلك فقد جهر عمر
بالافتتاح ليعلم المامومين وجهر ابن عباس لقراءة الفاتحة في صلاة الجنازة
ليعلم بها سنة ومن هذا ايضا جهر الامام بالتامين

There is no harm, therefore, if an Imam recites the Qunoot in an audible voice so that the muqtadi may know. In order to teach the followers in prayer, Hadrat Umar رضى الله عنه recited the Thana audibly and Hadrat 'Abdullah bin Abbas رضى الله عنه recited surah al-Fatihah aloud in the funeral prayer so that it may be known that it is sunnah. Thus, the Imam's Aameen in an audible voice is of this very nature. (Zad-ul-M'awij v1 P 70)

Five times everyday the Companions رضى الله عنهم prayed behind the Prophet صلى الله عليه وسلم. There was the possibility¹, if Aameen was called aloud as a practice, then a

¹ Sometimes Aameen was said aloud to teach the new-comers and to remove the doubt that it is not correct for the Imam to say so. Sometimes the Companions were taught in this way. There is possibility of a doubt arising because Imam Malik رحمه الله عليه is not in

large number of the Companions would have reported it. However, as we see it, not one of the *Hadith* in *Bukhari* or *Muslim* mentions in clear words the calling of *Aameen* in audible voice. Those versions that may be cited in favour of the audible *Aameen* are the very ones from which the opposite view may be deduced that *Aameen* is uttered inaudibly. Among the *Hadith* in books other than *Bukhari* and *Muslim* and which clearly speak of *Aameen* in audible tone is the one narrated by *Hadrat Wa'il bin Hujr* رحمه الله عليه. However, there is a *Hadith* in *Tirmizi*, *Abu Dawood*, *Musnad Ahmad* and others telling us that *Aameen* must be uttered in a soft tone and its narrator is *Hadrat Wa'il bin Hujr* رحمه الله عليه himself¹. A couple of other versions are not free from weakness and defect.

Authenticity Of Versions About Audible Aameen

Dar Qutni and *Hakim* have reproduced a version by *Abu Hurayrah* رضي الله عنه. Its words are:

كان النبي صلى الله عليه وسلم اذا فرغ من قراءة القرآن رفع صوته وقال امين

When the Prophet صلى الله عليه وسلم finished the recital of *surah al-Fatiha*, he raised his voice and said: *Aameen*.

One of the transmitters of this *Hadith* is *Ishaq bin Ibrahim bin al-'Ula az-Zubaydi*. The Muhadith of the six

favour of saying *Aameen* according to one narration (*Aujuz ul Masalik* v1 P 286).

¹ Although the previous version is preferred over this one for many reasons. Details will be found in sources referred to in the footnote on page 205

books of *Hadith* have rejected him. *Imam Nasai* has said: "He is not reliable" ليس به. *Imam Abu Dawood* has said: "He is nothing." ليس بشئ. The scholar of *Hadith Muhammad bin 'Auf Taiy* has rejected this *Hadith* and some have accepted it as reliable but mostly it is not regarded well. (*Ta'liq* v1, P 93, *Bazal* v2 p102.)

The version in *Ibn Majah* by *Hadrat Abu Hurayrah* رضي الله عنه has these words:

عن ابي هريرة قال ترك الناس التامين وكان رسول الله صلى الله عليه وسلم اذا قال غير المغضوب عليهم ولا الضالين قال امين حتى يسمع اهل الصف الاول فيرتج بها المسجد

The people gave up saying *Aameen* audibly although the Messenger of Allah صلى الله عليه وسلم used to say *Aameen* when he finished reciting ... not of those who have incurred your wrath, nor of those who have gone astray. Till those in the first row would hear it and then the mosque would vibrate with its sound.

One of the narrators of this *Hadith* is *Bishr bin Rafi'* about whom *Imam Bukhari* has said, "His *Hadith* has no conformity" لا يتابع في حديثه. *Imam Ahmad bin Hanbal* calls him weak ضعيف and *Ibn Mu'in* has said of him, "Relates fake *Hadith*" حدث بما كسر. *Imam Nasai* has said, "Is not strong." ليس به. *Ibn Hibban*, "He transmits spurious *Hadith*." يروى اشياء. *Ibn Abdul Barr* has said, "Scholars of *Hadith* regard him as one who is weak and relates fake *Hadith*." *Hafiz Ibn Hajar* رحمه الله عليه has said in *Kitab ul-Insat*

اتفقوا على انكار حديثه وطرح ما رواه وترك الاحتجاج به لا يختلف علماء الحديث في ذلك

Scholars of *Hadith* have rejected his narrations unanimously. They have not considered his narrations worth citing and they do not differ on this point in any way.

We find in *Taqrib*

ضعيف الحديث من السابعة

He is weak in *Hadith* and it is of the seventh level. (Ta'liq v1 P 94. Bazal v2 P 102)

This was about the weakness in the chain of transmission. Let us now examine the confusion in text. The version of *Ibn Majah* tells us: (Till those in the first row would hear it) حتى يسمع أهل الصف الأول (And then the mosque would vibrate with its sound) فارتج هذا المسجد. The same tradition is found in *Abu Dawood* on the transmission of the same *Bishr bin Rafi'* but the phrase فارتج هذا المسجد (And then the mosque would vibrate with its sound) is not there. Beside, the version of *Ibn Majah* says حتى يسمع أهل الصف الأول (Till those in the first row would hear it) but that in *Abu Dawood* is حتى يسمع أهل الصف الأول (Till those close to him in the first row would hear it), this means that not all in the first row would hear it.

Then, ponder over it that at one time it is said that those in the first row or those close to him in the first row would hear it and at the same time the whole mosque would vibrate with the sound¹. If the Masjid Nabawi did vibrate with the sound of *Aameen*, then how is it that only those worshippers in the first row heard it? Everyone in whichever row should hear it.

¹ This version does not speak of the Companions رضي الله عنهم. Therefore, it is wrong to mention them to raise an objection. Besides the reasons of weakness are already there.

The *Musnad Ibn Abu Rahuwiyah* and *Tabarani's al-Mu'ajam al-Kabir* carry the following *Hadith* of a female Companion, *Umm-ul-Husayn* رضي الله عنها.

انما صلت خلف رسول الله صلى الله عليه وسلم فلما قال ولا الضالين قال امين فسمعته وهي في صف النساء

Hadrat Umm-e ul-Husayn رضي الله عنها prayed behind the Messenger of Allah صلى الله عليه وسلم. When he had said *nor of those who have gone astray*, he said *Aameen*. Thus she heard it although she was in the women's rows.

Isma'il bin Muslim Makki is one in the line of transmission of this *Hadith*. *Imam Tirmizi* has spoken of him as weak. *Hafiz Ibn Hajar Asqalani* has pointed out in *Taqrib* that الحديث ضعيف (the *Hadith* is weak). *Imam Ahmad bin Hanbal* has said هو مكر الحديث (he is a fabricator of *Hadith*) and *Imam Nasai* has called him هو مترك (he is discarded). *Ali bin Madini* has said لا يكتب حديثه (his *Hadith* are not worth writing). *Ibn Mu'in* has described him هو ليس بشئ (he is nothing). (Kash ul-Mu'adalat P 103, Bazal v2 P 102.)

Mustadrak Hakim and *A'lam ul-Muqa'in* give the following *Hadith* on the authority of *Hadrat Ali* رضي الله عنه.

سمعت رسول الله صلى الله عليه وسلم يقول امين اذا قرأ غير المقصوب عليهم ولا الضالين

I heard the Messenger of Allah صلى الله عليه وسلم say *Aameen* when he had recited not of those who have incurred your wrath, nor of those who have gone astray.

Among the transmitters of this *Hadith* is *Ishaq bin Ibrahim az-Zubaydi* and you have seen previously under the *Hadith* by *Abu Hurayrah* رضى الله عنه that if he is in the chain of transmission of any *Hadith*, then it is proper to regard that *Hadith* as unsafe and weak (see also *Kashful-Muadalat* P 173) Besides, even if *Hadrat 'Ali* رضى الله عنه had heard it, it does not follow that the Prophet صلى الله عليه وسلم had called out *Aameen* in an audible voice because sometimes someone close by does hear a whisper too.

The version of *Ata bin Rabah* is found in *Ibn Hibban* and *Bayhaqi*:

ادركت مأتين من اصحاب النبي صلى الله عليه وسلم في هذا المسجد يعني
المسجد الحرام اذا قال الامام ولا الضالين رفعوا اصواتهم بآمين

I found two hundred Companions رضى الله عنهم in the Masjid ul-Haram raising their voice when they said *Aameen* as the *Imam* recited nor of those who have gone astray.

That this version is weak is apparent from the fact that *Hadrat Ata bin Rabah* رحمه الله عليه was an epigone and he could not have seen two hundred Companions. *Hadrat Hasan Busri* رحمه الله عليه was older than him and he could meet only one hundred twenty Companions رضى الله عنهم (Tahzib). Then how could *Ata bin Rabah* رحمه الله عليه meet two hundred Companions when he was younger than *Hadrat Hasan Busri* رحمه الله عليه (Ma'a rif Madinah v5 P 34)

We see in *Ibn Majah* that *Hadrat Ibn 'Abbas* رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said:

ما حسدتكم اليهود على شئ ما حسدتكم على آمين فآمنوا من قول
آمين

The Jews do not envy you over anything as much as they do over *Aameen*. Thus say *Aameen* frequently. (P 62)

On the same page, *Ibn Majah* reproduces a *Hadith* by *Hadrat Aishah* رضى الله عنها on the same subject. Besides this *Hadith* does not say anything about saying *Aameen* in an audible voice-as we can see from the translation. The Jews definitely did envy the word *Aameen* and the reason for that may be found in the footnotes of *Ibn Majah* itself-they too liked to say *Aameen* but did not say so because that might imply toeing the Muslim way and they did not like that (*Ibn Majah* P 62). However, how does it show that the Jews were envious because the *Aameen* was called aloud and their envy subsided when it was called in a soft tone?

It is reported in *Bukhari* by way of annotation or a marginal note:

آمن ابن الزبير ومن وراءه حتى ان للمسجد له

'*Abdullah bin Zubayr* رضى الله عنه and his *muqtadis* said *Aameen* in such a resonating voice that the Mosque echoed with the sound.

First of all the marginal notes of *Bukhari* are not subject to examination as to soundness of *Hadith*. Therefore, we cannot present this *Hadith* as an argument in support or rejection of any contention. Secondly, this narration does not say if the *Aameen* was called after recital of *surah al-Fatihah* because *Hadrat Abdullah bin Zubayr* رضى الله عنه used to recite the *Qunoot Nazilah* (a supplication

during difficult times) in the days of his war with the people of Syria. It is possible that the *Aameen* was called on one of these days, or that it was during the sermon. (Ma'arif Madinah vl P 34). Also, there is possibility that it was an educational exercise. (*Jkhilaf Ummah aur Sirat-e-Mustaqim* part 2 P 101)

Abu Dawood has this version:

عن بلال انه قال يا رسول الله لا تسبقني بامين

Hadrat Bilal رضي الله عنه submitted to the Prophet Messenger of Allah! Do not take precedence over me in saying *Aameen*. (vI P 151)

Hakim رحمه الله has said that one of the transmitters of this *Hadith* is 'Uthman Mahdi who is not known to have met *Hadrat Bilal* رضي الله عنه and *Abu Hatim* has said that it is wrong to quote this *Hadith* a directly traceable to the Prophet صلى الله عليه وسلم. Some people have linked 'Uthman to *Bilal* through *Salman* but *Bayhaqi* rejects this *Hadith* as weak even through that chain of transmission. هو ضعيف ليس بشئ (Bazal v2 P 105)

Rafa' Yadayn (Raising The Hands) Only At Takbir Tahrimah

Rafa' Yadayn means raising both hands'. At the commencement of prayer, both the hands are raised when calling *Allahu Akbar* (the *Takbir Tahrima*) and this procedure has the blessings of all scholars. There is no difference of opinion on this score. But the question is: does one raise one's hands again in prayer when bowing down, arising from the bowing posture and after the *tashshahud* arising for the third *raka'ah*. This behaviour-and the question-is known in common parlance as *rafa'yadayn* (raising both hands). And, it is this very *rafa'yadayn* that is abrogated. It is proved by the following *Ahadith* that the Messenger of Allah صلى الله عليه وسلم and his Companions رضي الله عنهم had given up *rafa' Yadayn* and observed it only when forming the intention.

Hadith By Abdullah Bin Mas'ud رضي الله عنه

عن علقمه قال قال عبد الله بن مسعود الا اضلي بكم صلاة رسول الله صلى الله عليه وسلم لئلا يرفع يديه الا في اول مرة

- (i) *Alqamah* رحمه الله has said that *Hadrat Abdullah bin Mas'ud* رضي الله عنه said: "Shall I not teach you the prayer as offered by the Messenger

of Allah ﷺ?" Then he prayed and raised his both hands only the first time. (Tirmizi vI P 35, Musannaf Ibn Abi Shaybah vI P 236.)

After quoting this *Hadith* Imam Tirmizi has said:

حديث ابن مسعود حديث حسن

The *Hadith* of Abdullah bin Mas'ud is *Hadith Hasan* (a sound *Hadith*) (ibid)

He continues

وبه يقول غير واحد من اهل العلم من اصحاب النبي صلى الله عليه وسلم والتابعين

Most of the knowledgeable Companions رضي الله عنهم and their successors held this opinion. (Ibid)

'Allamah Ibn Hazm Zahiri رحمه الله عليه has termed this *Hadith* as reliable (al-Muhalli v4 P 88). Besides, Imam Ahmad bin Hanbal, Dar Qutni, Ibn Qatan, Ibn Daqiq ul-'Id Maliki, 'Allamah Ibn Taymiyyah Hanbali and Imam Nasai رحمه الله عليهم all of them regard this *Hadith* as sound. (Kashful-Mu'adlat P 179)

(ii) Abu Dawood relates this *Hadith* in these words:

لم يرفع يديه الا مرة

They did not raise their hands except once.

(iii) Imam Nasai رحمه الله عليه has entitled a Chapter ترك رفع يديه في الصلاة (shunning *Rafa' Yadayn*) and then narrated the version of Abdullah Ibn Mas'ud رضي الله عنه thus:

عن علقمه عن عبد الله قال الا اخبركم بصلوة رسول الله صلى الله عليه وسلم قال فقام فرفع يديه اول مرة ثم لم يعد

Alqamah has said that Abdullah Ibn Mas'ud رضي الله عنه said: "May I not tell you about the prayer of the Messenger of Allah ﷺ?" Alqamah said that then he stood up and in his prayer raised his two hands only the first time and not anymore. (Nasai vI P 158)

It is also found transmitted by Sufyan (P 61):

لم يرفع يديه الا مرة واحدة

Did not raise his two hands except once.

(iv) The *Sharah* Mu'ani ul *Athar* has it:

عن علقمه عن عبد الله عن النبي صلى الله عليه وسلم انه كان يرفع يديه في اول تكبيرة ثم لا يعود

Alqamah رحمه الله عليه has reported from Abdullah bin Mas'ud رضي الله عنه that he said that the Messenger of Allah ﷺ raised his two hands only at the *Takbir 'Ula* (the first *takbir*) and not thereafter. (vI P 110)

ابو حنيفة عن حماد عن ابراهيم عن الاسود ان عبد الله بن مسعود رضى الله عنه كان يرفع يديه في اول التكبير ثم لا يعود الى شئ من ذلك ويأثر ذلك عن رسول الله صلى الله عليه وسلم

(v) Imam Abu Hanifah رحمه الله عليه has cited Hammad who has cited Ibrahim Nakh'i رحمه الله عليه who has said that Aswad رحمه الله عليه said that Abdullah bin Mas'ud رضى الله عنه used to raise both his hands at the first takbir, then never again (during prayer) did he raise them. He reported this behaviour as of the Messenger of Allah صلى الله عليه وسلم. (Musnad Imam A'zam vI P 355)

عن محمد بن جابر عن حماد بن ابي سليمان عن ابراهيم عن علقمة عن عبد الله رضى الله عنه قال صليت مع رسول الله صلى الله عليه وسلم واى بكر وعمر فلم يرفعوا ايديهم الا عند استفتاح الصلاة

(vi) Muhammad bin Jabir رحمه الله عليه has cited Hammad bin Abu Sulayman رحمه الله عليه and he has cited Ibrahim رحمه الله عليه who has reported 'Aqlamah رحمه الله عليه as quoting Abdullah bin Mas'ud رضى الله عنه that he prayed with the Messenger of Allah صلى الله عليه وسلم and Abu Bakr رضى الله عنه and Umar رضى الله عنه and observed that all of them raised their hands only at the commencement. (Dar Qutni P 111, Bayhaqi v2 P 79, Majma az-Zawaid v2 P 101)

Muhammad bin Jabir Yamani رحمه الله عليه had transmitted this Hadith before he had become blind. Therefore, it is free from any corruption. Dar Qutni notes that after reporting this Hadith, Ishaq bin Abu Israil has said:

وبه نأخذ في الصلاة كلها

Our behaviour throughout the prayer is according to this Hadith. (Dar Qutni p 111)

Hadith By Bara Bin Azib رضى الله عنه

The Hadith by Hadrat Bara bin Azib رضى الله عنه has been recorded in Abu Dawood vl. P 125, Tahawi vl. P 110, Musannaf Ibn Abi Shaybah vl. P 232, Musannaf Abdul Razzaq v2 P 70. Dar Qutni and others:

كان النبي صلى الله عليه وسلم اذا كبر لافتح الصلاة رفع يديه حتى يكون اماه قريبا من شحمتي اذنيه ثم لا يعود الى رواية مرة واحدة

When he commenced prayer The Messenger of Allah صلى الله عليه وسلم said *Allahu Akbar* (Allah is the Greatest). He would raise both his hands until both his thumbs were near his ear lobes. After that, he would not raise them¹. In another

¹ ثم لا يعود (After that, he would not raise them) from Abdur Rahman bin Abu Layla رحمه الله عليه. Even Isa bin Abdur Rahman رحمه الله عليه has narrated in the same manner from Ibn Abu Layla رحمه الله عليه. That is, there are others of the same mind as Yazid, he is not alone. In the same way there are those who have the same view as Sharik as Ibn 'Adi has said in al Kamil: (narrated Hashim and Sharik and a company of others with them from Yazid with his transmission and said 'did not repeat again.') thus Sharik is not alone too. Thus, it is wrong of Khattabi رحمه الله عليه and others to say that ثم لا يعود (After that, he did not raise them) are words narrated by none other than Sharik. ('Umdatul Qari v5, P 273)

version the words are: He would raise them only once.

There is another *Hadith* by Bara bin 'Azib رضى الله عنه:

قال رأيت رسول الله صلى الله عليه وسلم رفع يديه حين افتتح الصلاة ثم لم يرفعهما حتى انصرف.

He said: I saw the Messenger of Allah صلى الله عليه وسلم that he raised his two hands when he began the prayer. Then, he did not raise them again to the end of his prayer. (*Abu Dawood* vI. P 126, *Musannaf Ibn Abi Shaybah* vI. P 236)

It is found on p 110 in *Dar Qutni* that He برع في اول تكبيرة: He only raised his two hands on the first *Takbir*.

Hadith By Abdullah Bin Umar رضى الله عنه

(a) Saalim رحمه الله عليه has transmitted from his father, *Hadrat 'Abdullah bin 'Umar رضى الله عنه*

قال رأيت رسول الله صلى الله عليه وسلم اذا افتتح الصلاة رفع يديه حتى يجاذى بها وقال بعضهم حذو منكبيه واذا اراد ان يسرکع وبعد ما يرفع راسه من الركوع لا يرفعهما وقال بعضهم ولا يرفع بين السجدين والملقى واحد

Hadrat Abdullah bin Umar رضى الله عنه said that he saw the Messenger of Allah صلى الله عليه وسلم raises

The words in *Dar Qutni* are لا يرفعهما and it is obvious the sense of لا يرفعهما (the first *Takbir*) is the same that the Prophet صلى الله عليه وسلم raise the hands only at the *Takbir Tahrimah*.

his hands, when he commenced the prayer, until they were level with his shoulders. But when he intended to bow down or arise from the bowing posture, he did not raise his two hands, neither did he raise them between the two *sajdahs* (prostrations). (*Sahih Abu Awanah* v2, P 90)

(ii) *Imam Abu Awanah رحمه الله عليه* has cited four lines of transmission up to *Sufyan bin 'Unaynah رحمه الله عليه*. The fourth of these is from the teacher of *Imam Bukhari رحمه الله عليه*, *Imam Humaydi رحمه الله عليه* (*Abdullah bin az-Zubayr bin Isa al-Qurashi al-Humaydi al-Makki*, died 219 A. H.). Thus this *Hadith* is found in *Musand Humaydi* itself in the very same words and with the same line of transmission. (*Musand Humaydi* v2. P 277 *Hadith* 614).

(iii) We find in *Mudawnah Kubra* vI. P 69:

ابن وهب وابوالقاسم عن مالك عن ابن شهاب عن سالم عن ابيه ان رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه اذا افتتح الصلاة

Ibn Wahb رحمه الله عليه and *Ibn Qasim رحمه الله عليه* have reported from *Imam Malik رحمه الله عليه* and he from *Ibn Shahab Zuhri رحمه الله عليه* who has transmitted from *Salim رحمه الله عليه* who has quoted his father as saying that the Messenger of Allah صلى الله عليه وسلم raised his two hands up to his shoulders when he began his prayer.

This *Hadith* refers to the 'raising of hands' only at the time of *Takbir Tahrimah*. It does not say anything about it at the time of bowing down or while arising from there or

after *Tashshahhud*. It is for this reason that *Imam Malik* رحمه الله based his preference to shun *Rafa' Yadayn* at every stage save *Takbir Tahrimah* on this *Hadith*. We will see shortly the teachings of *Imam Malik* رحمه الله in reference to *al-Mudawwanah*.

(iv) It is transmitted by *Imam Bukhari* رحمه الله in the section on *Rafa' Yadayn* and by *Bayhaqi*, *Hakim*, *Tabarani* and *Ibn Abi Shaybah* رحمه الله from *'Abdullah bin 'Umar* رضي الله عنه and *'Abdullah bin 'Abbas* رضي الله عنه - some transmissions are *marfoo* and some *mawquf* - that the Messenger of Allah صلى الله عليه وسلم said:

لا ترفع الايدي الا في سبعة مواطن في افتتاح الصلاة واستقبال القبلة وعلى الصفا والمروة ويعرفات وجميع في المقامين وعند الجمرتين

Hands will not be raised but on seven occasions - on commencing prayer, on facing the House of Allah (*istiqlal* of *Bayt ullah*), at *Safa* and *Marwah*, at *Arafah*, at *Muzdalifah* and while casting pebbles at the *Jamurat*. (Bazl v2. P 60, *Nasb ur Rayah* vl. P 390, etc.)

Hadith By 'Abdullah Bin 'Abbas رضي الله عنه

Hadith on raising the hands at the time of *Takbir Tahrimah* is also transmitted by *Hadrat 'Abdullah bin 'Abbas* رضي الله عنه. This may be seen in *Tabrani*, *Musannaf Ibn Abi Shaybah* (vl. P 237), *Majma az-Zawaid* (v3. P 238) *Nilul-Firqadayn* (P 118), *Nasb Ur Rayah* (vl. P 290) and others.

Mursal 'Abbad Bin Az-Zubayr رحمه الله عليهم

The Nasb Ur Rayah and *Bazlul-Majhood* cite *Bayhaqi* to quote the following *Hadith*:

عن عباد بن الزبير ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلاة رفع يديه في اول الصلاة ثم لا يرفعهما في شئ حتى يفرغ

According to *'Abbad bin az-Zubayr* رحمه الله عليهم when the Messenger of Allah صلى الله عليه وسلم began his prayer then in the beginning of the prayer he would raise both his hands and he did not raise them thereafter until he had finished. (*Nasb ur-Rayah* vl. P 404, *Bazl* v2. P 6)

This tradition is *mursal* meaning thereby that it is transmitted directly by one of a generation succeeding the Companions and he has not named the Companion through whom he received it. However, this *Hadith* is transmitted with a correct chain and it is supported and verified from many other *Ahadiith*. In the opinion of *Imam Abu Hanifah*, *Imam Malik*, *Imam Ahmad bin Hanbal* رحمه الله عليهم and other scholars of *Hadith* such *mursal Hadith* may be cited for bringing out a point. (*Na'awi Muqaddamah Shafah Muslim* vl. P 17.)

Hadith By Abu Hurayrah رضي الله عنه

عن ابي هريرة قال كان رسول الله صلى الله عليه وسلم اذا دخل في الصلاة رفع يديه مدا

Hadrat Abu Hurayrah رضي الله عنه has said that when the Messenger of Allah صلى الله عليه وسلم entered his prayer (that is, began prayer), he

would raise his hands extending them. (Abu Dawood vl. P 126, Tirmizi vl. P 23)

The title given to this *Hadith* by Imam Abu Dawood is باب من لم يذكر الرفع عند الركوع Chapter on Him Who Said Nothing about Raising Hands while Bowing Down. (vl. P 126).

Besides, he did not raise any objection to its chain of transmission implying that it is sound in its line of transmission.

Behaviour of the Companions رضى الله عنهم

(i) We have seen *Abu Bakr* رضى الله عنه and *Umar* رضى الله عنه (i) We have seen *Muhammad bin Jabir Yamani* relate that *Hadrat Abdullh bin Mas'ud* رضى الله عنه said that he prayed behind the Prophet صلى الله عليه وسلم, *Hadrat Abu Bakr* رضى الله عنه and *Hadrat 'Umar* رضى الله عنه. He found every one of them raise their hands only once at the time of *Takbir Tahrimah* (refer P 219).

عن الاسود قال رأيت عمر بن الخطاب يرفع يديه في اول تكبيرة ثم لا يعود

(ii) *Aswad* رضى الله عنه said that he observed *Hadrat 'Umar bin Khattab* رضى الله عنه raise his hands only at the first *Takbir* and not again at all. (Tahawi vl. P 111, Musanaf Ibn Abi Shaybah vl. P 237)

Hadrat Ali رضى الله عنه. The following narration about him is found in *Muwatta Imam Muhammad* P 94, *Tahawi* vl. P 110, *Musanaf Ibn Abi Shaybah* vl. P 236.

عن عاصم بن كليب عن ابيه وكان من اصحاب على ان على بن ابي طالب كرم الله وجهه كان يرفع يديه في التكبيرة الاولى التي يفتح به الصلوة ثم لا يرفعهما في شيء من الصلوة

The father of *Asim bin Kulayb* was a companion of *Hadrat Ali* رضى الله عنه. He said that the Companion of *Hadrat Ali* رضى الله عنه raised their

hands only at the time of the *Takbir Tahrimah*.
After that they never raised them in prayer.

ASHRAH MUBASHSHIRAH (THE TEN GREAT COMPANIONS)

رضى الله عنهم

The ten great Companions whom the Prophet صلى الله عليه وسلم gave the glad tidings in this very world of their destination being Paradise are known as '*ashrh mubashshirah*', 'the ten with glad tidings'. They are: *Hadrat Abu Bakr*, *Hadrat Umar Faruq*, *Hadrat Usman Ghani*, *Hadrat Ali Murtada*, *Hadrat Talha bin Ubayd ullah*, *Hadrat Zubayr bin al-Awam*, *Hadrat Abdur Rahman bin Auf*, *Hadrat Sa'ad bin Abi Waqqas*, *Hadrat Said bin Zayd*, *Hadrat Abu Ubaydah bin al-Jarrah* رضي الله عنهم اجمعين (Tirmizi v2. P 216).

Hadrat 'Abdullah bin 'Abbas رضي الله عنه has said about them.

العشرة الذين شهد لهم رسول الله صلى الله عليه وسلم بالجنة ما كانوا يرفعون ايديهم الا في التَّحَاةِ الصَّلَاةِ

Those ten Companions رضي الله عنهم of whom the Messenger of Allah صلى الله عليه وسلم had given the glad tidings that they would enter Paradise, they raised their hands only at the beginning of the prayer? (Umdatul Qari v5. P 272, Awjuz ul-Masalik P 208, Fuqala anil-Bada v1. P 207.)

¹ If it is said about any of these that he raised his hands in prayer, then It is a weak tradition. (Athar us-Sunan v1 P 107, and so on.)

رضى الله عنه 'Abdullah bin Umar

It was with '*Abdullah bin Umar* رضي الله عنه too that he raised his hands only when he formed the intention, not afterwards.

عن مجاهد قال صليت خلف ابن عمر فلم يكن يرفع يديه الا في التَّحَاةِ
الاولى من الصَّلَاةِ

Mujahid رحمه الله عليه has said that he prayed behind *Hadrat 'Abdullah bin Umar* رضي الله عنه and he found that he did not raise his hands except at the first *Takbir*. (Tahawi v1. P 110, Musannaf Ibn Abi Shaybah v1. P 237, Bayhaqi in al-Marifah.)

Imam Ibn Abi Shaybah رحمه الله عليه has reported from *Abu Bakr bin Ayyash* رحمه الله عليه who has cited *Husayn* رضي الله عنه and he has reported from *Mujahid*. This line of transmission is according to the condition laid down by *Bukhari* and Muslim and there is no point of objection in it. Even in *Bukhari* itself we find a transmission through *Abu Bakr bin Ayyash* from *Husayn* in the *Kitab ut-Tafsir* v2 P 725.

This statement of *Mujahid* رحمه الله عليه about '*Abdullah bin Umar* رضي الله عنه is corroborated by the narration of *Abdul Aziz bin Hakim* that is found in *Muwatta Imam Muhammad* P 92.

Mujahid رحمه الله عليه was one of the great Companions of '*Abdullah bin Umar* رضي الله عنه. Obviously, what he says about '*Abdullah bin Umar* رضي الله عنه is of great importance. As far as the suggestion of some people is concerned that '*Abdullah bin Umar* رضي الله عنه might have given up the *Rafa' Yadayn* by oversight at the remaining postures, it is an

absurd surmise. *Mujahid* رحمه الله عليه who was attentive to detail mentions *Rafa' Yadayn* only at the initial *takbir*. It is known that prayer is not an occasional affair but a continuous everyday duty, five times every day. If only the *fard* prayer is counted then there are seventeen *raka'at* every day. If *Rafa' Yadayn* was done it would have been practised many times at each *rakaah* but *Mujahid* has said very clearly:

صليت خلف ابن عمر فلم يكن يرفع يديه الا في التكبير الاولى من
الصلوة

I prayed behind 'Abdullah bin 'Umar رضي الله عنه
and he did not raise his hands except at the first
Takbir:

Obviously, it is impossible to go on omitting to raise hands in each *rakaah* through oversight. No one can accept this suggestion¹.

Abdullah Bin Mas'ud رضي الله عنه

Hadrat Abdullah bin Mas'ud رضي الله عنه also raised his hands only at the *Takbir Tahrimah*.

عن ابراهيم عن عبد الله رضي الله عنه كان يرفع يديه في اول ما
يستفتح ثم لا يرفعهما

¹ Ta'us رحمه الله عليه does report *Rafa' Yadayn* by 'Abdullah bin 'Umar رضي الله عنه but this is an earlier report. Later, when the abrogation of *Rafa' Yadayn* was clear to him, 'Abdullah bin 'Umar رضي الله عنه refrained from doing it as is clear from the version of *Mujahid*. We will see shortly how and when *Rafa' Yadayn* was abolished and in what stages.

(i) *Ibrahim Nakhi* has said that *Hadrat Abdullah bin Mas'ud* رضي الله عنه raised his hands only at the initial *takbir*, and did not raise them afterwards. (*Musannaf Ibn Abu Shaybah* vl. P 236, *Tahawi* vl. P 111.)

This *Hadith* makes it clear that the giving up of *Rafa' Yadayn* except at the *Takbir Tahrimah* is reported from *Hadrat Abdullah bin Mas'ud* continuously. A large number of his students have reported this. *Ibrahim Nakhi* has narrated it and he did not report *Hadith* of *Abdullah bin Mas'ud* without an intervening reference unless he had heard it from a number of students of *Abdullah bin Mas'ud* رضي الله عنه. (*Sharah Maani al-Athar* vl. P 111, *Imam Tirmizi's al-alal* v2. P 239, *Tabaqat Ibn S'ad* v6. P 160, the conversation of *Imam A'mash* with *Ibrahim Nakhi*.)

The following *Hadith* is also in this connection:

عن ابراهيم قال كان عبد الله بن مسعود لا يرفع يديه في شيء من الصلوة
الا في الافتتاح

(ii) *Ibrahim Nakhi* رحمه الله عليه has said that *Hadrat Abdullah bin Mas'ud* رضي الله عنه did not raise his hands at any stage in prayer except at the initial *Takbir*. (*Tahawi* vl. P 111)

(ii) We find in *Musannaf Ibn Abi Shaybah* (vl. P 236)

حدثنا وكيع وابو اسامه عن شعبه عن ابي اسحاق قال كان اصحاب عبد
الله واصحاب علي لا يرفعون ايديهم الا في افتتاح الصلوة قال وكيع ثم لا
يعودون

Waki' and Abu Usamah reported to us the Hadith. They were quoted by Shabah رَحِمَهُ اللهُ عَلَيْهِ and he by Abu Ishaq رَحِمَهُ اللهُ عَلَيْهِ. Abu Ishaq said that the companions of 'Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ and Hadrat 'Ali رَضِيَ اللهُ عَنْهُ raised their hands only at the beginning of prayer. Waki' رَحِمَهُ اللهُ عَلَيْهِ said that they did not raise them afterwards.

This Hadith proves to us that it was a common practice with the students of Hadrat 'Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ and Hadrat 'Ali رَضِيَ اللهُ عَنْهُ to shun Rafa' Yadayn.

عن المعوية قلت لابراهيم حديث وائل انه رأى النبي صلى الله عليه وسلم يرفع يديه اذا فتح الصلاة واذا ركع واذا رفع راسه من الركوع فقال ان كان وائل مرة يفعل ذلك فقد رآه عبد الله حين مبصرة لم يفعل ذلك

(iv) Mughirah رَحِمَهُ اللهُ عَلَيْهِ has said that he narrated before Ibrahim Nakhi رَحِمَهُ اللهُ عَلَيْهِ the Hadith of Hadrat Wail bin Hujr رَضِيَ اللهُ عَنْهُ that he saw the Messenger of Allah صلى الله عليه وسلم that he raised both his hands when he began prayer, when he bowed down, when he rose from the bowing posture. On hearing this Hadith, Ibrahim Naki رَحِمَهُ اللهُ عَلَيْهِ said: "If Hadrat Wail bin Hujr رَضِيَ اللهُ عَنْهُ saw the Prophet صلى الله عليه وسلم do it once, then Hadrat 'Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ had seen fifty times that the Prophet صلى الله عليه وسلم did not do so." (Tahawi vl. P 110)

The reason for this is that Hadrat 'Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ was very close to the Messenger of Allah صلى الله عليه وسلم and he was his special assistant. At every

moment he was with the Prophet صلى الله عليه وسلم. He was among the foremost people and the closest. He was highly learned and very abstinent. Hadrat Wail bin Hujr did not enjoy that station. (Imam Zahbi's Tazkartul Huffaz vl. P 13.)

Nevertheless, there is a similar version found in Muwatta Imam Muhammad (P 92), Kitab ul-Athar by Imam Abu Yusuf (P 21), Tahawi (vl. P 110): It is reported in these words:

'Urwah bin Murrah رَحِمَهُ اللهُ عَلَيْهِ said: "I went to the Mosque of Hadarmawt and found Alqamah bin Wail رَضِيَ اللهُ عَنْهُ narrating a Hadith from his father Hadrat Wail bin Hujr رَضِيَ اللهُ عَنْهُ. He was saying that the Messenger of Allah صلى الله عليه وسلم used to raise his hands before bowing down and on arising from the bowing posture. I mentioned this to Ibrahim Nakhi رَحِمَهُ اللهُ عَلَيْهِ. He became very angry and said: راه هو ولم يره ابن مسعود ولا اصحابه. He saw the Messenger of Allah صلى الله عليه وسلم and Ibn Mas'ud did not see him nor did his companions see him?"

Hadrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ

Imam Malik has said:

اخبرني نعيم الجمر ابو جعفر القاري ان ابا هريره كان يصلي بهم فكبر كلما خفض ورفع وكان يرفع يديه حين يكبر ويفتح الصلاة

Naim al-Mujmar and Abu Jafar al-Qari رَحِمَهُ اللهُ عَلَيْهِمَا have informed me that Hadrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ would lead them in prayer. At every change of posture, he would extol Allah

saying *Allahu Akbar* and would raise both his hands when he would say *Allahu Akbar* and begin prayer. (Muwatta Imam Muhammad P 90, Kitab ul-Hajjah vl. P 95.)

Hadrat Abu Said Khudri رضى الله عنه

Bayhaqi has reported from 'Atiyah 'Uofi رضى الله عنه

ان ابنا سعيد الخدري وابن عمر كانا يرفعان ايديهما اول ما يكرران ثم لا يعودون

Hadrat Abu Said Khudri and Hadrat 'Abdullah bin 'Umar رضى الله عنه used to raise their hands only at the *Takbir Tahrimah* and they did not repeat this afterwards. (Awjaz ul-Masalik vl. P 206)

There are many other *Ahadith* and practices of the Messenger of Allah صلى الله عليه وسلم and the Companions رضى الله عنهم in which they have shown the full procedure of prayer and they have done it in a very detailed manner. However, apart from the *Rafa' Yadayn* at *Takbir Tahrimah*, there is no mention of the disputed *Rafa' Yadayn* at any point. (Ikhtilaf 'Ummah Aur Sirat Mustaqeem part2 pp123-125.)

The Behaviour of the Epigones and Religious Scholars رضى الله عليهم

Companions Of Hadrat Ali رضى الله عنه And Hadrat Ibn

Mas'ud رضى الله عنه

We have seen already on the authority of *Musannaf Ibn Abi Shaybah* (vl P 236) that the friends and students of Hadrat 'Ali رضى الله عنه and Hadrat 'Abdullah bin Mas'ud رضى الله عنه raised their hands only at the initial *Takbir*.

Qays Bin Abi Hazim رضى الله عنه

Qays bin Abi Hazim al-Bajali al-Kufi, a famous next generation of the Companion's hand the honour to report *Hadith* from the '*Ashrah Mubashshirah (Taqrīb)*'. He did not raise his hands in prayer except at the first *takbir*.

حدثنا يحيى بن سعيد عن اسمعيل قال كان قيس يرفعه يديه اول ما يدخل في الصلاة ثم لا يرفعهما

Yahya bin Said رضى الله عنه told us and he learnt from *Isma'il رضى الله عنه* that *Qays رضى الله عنه* raised his hands only while beginning his prayer and then did not raise them. (Musannaf Ibn Abi Shaybah vl p236.)

رحمة الله عليه Ibrahim Nakhi

The behaviour of *Ibrahim Nakhi* رحمه الله عليه was also similar. He is among the prominent epigones and he held the office of those who give *fatwa* even during the days of the Companions رضي الله عنهم

عن خزيمة و ابراهيم كانا لا يرفعان ايديهما الا في بدء الصلوة

(i) *Kaithaniah* رحمه الله عليه and *Ibrahim* رحمه الله عليه raised their hands only at the commencement of prayer. (Ibid)

عن ابراهيم قال ترجع يديك في شئ من الصلوة الا في الافتتاح الاول

(ii) *Ibrahim* رحمه الله عليه has said: Do not raise your hands in prayer except at the *Takbir Ula* (the first takbir) (Ibid)

عن ابراهيم انه كان يقول اذا كبرت في فاتحة الصلوة فارفع يديك ثم لا ترفعهما في ما بقى

(iii) *Ibrahim* رحمه الله عليه used to say that when you say *Allahu Akbar* at the commencement of prayer then raise your two hands but do not raise them again after that. (Ibid)

رحمة الله عليهما Aswad And Alqamah

Both *Hadrat Aswad* رحمه الله عليه and *Hadrat Alqamah* رحمه الله عليه were among the prominent *Tabain* (epigones) and distinguished students of *Hadrat Abdullah bin Mas'ud* رضي الله عنه. *Hadrat Aswad* رحمه الله عليه also spent two years in the service of *Hadrat Umar Faruq* رضي الله عنه and had the distinction of

being a student of *Hadrat Aishah* رضي الله عنها. Both of them did not perform *Rafa' Yadayn*.

عن الاسود وعلقمة انهما كانا يرفعان ايديهما اذا افتحا ثم لا يعودان

Aswad رحمه الله عليه and *Alqamah* رحمه الله عليه raised their hands when they began their prayer and not at any time again. (*Musannaf Ibn Abi Shaybah* vl. P 237.)

رحمة الله عليه Imam Shabi

'Abdullah bin Mubarak رحمه الله عليه reports about *Imam Shabi* رحمه الله عليه from *Ashath* رحمه الله عليه in this way.

عن الشعبي انه كان يرفع يديه في اول التكبير هم لا يرفعهما

Imam Shabi رحمه الله عليه did not raise his hands except at the first *Takbir*. (ibid vl. P 236)

رحمة الله عليه Abdur Rahman Bin Abi Layla

Muawiyah bin Hashim reports from *Sufyan bin Muslim Juhani* رحمه الله عليه:

كان ابن ابي ليلى يرفع يديه اول شئ اذا كبر

Ibn Abi Layla رحمه الله عليه raised his hands at the beginning of prayer when he said *Allahu Akbar*. (Ibid. P 237)

رحمة الله عليه *Imam Malik*:

Imam Malik رحمه الله said while he was in Madinah that he did not recognise any other *Rafa' Yadayn* except at the *Takbir Tahrimah*. He used to impart lessons in the Masjid Nabavi and had himself received knowledge from the scholars of Madinah, the city of revelation, the sanctuary of Muhajir and Ansar and the capital city of the three righteous Caliphs, *Hadrat Abu Bakr*, *Hadrat Umar*, and *Hadrat Uthman* رضي الله عنهم. He had before him the *Hadith* about *Rafa' Yadayn* but he considered them abrogated or weak. He has said about the correct and abrogated versions:

قال مالك لا اعرف رفع اليدين في شيء من تكبير الصلوة لا في خفض ولا في رفع الا في افتتاح الصلوة قال ابن القاسم وكان رفع اليدين عند مالك ضعيفا

I do not recognise *Rafa' Yadayn* at any stage except *Takbir Tahrimah*, not while bowing, nor while rising. (The student of *Imam Malik*) *Abdur Rahman bin al-Qasim* رحمه الله has said that in the view of *Imam Malik* رحمه الله *Rafa' Yadayn* is a weak proposition. (*Mudawanah Kubra* vl. P 68)

Allamah Ibn Rushd Maliki رحمه الله has said about the thinking of *Imam Malik* رحمه الله

فمنهم من اقتصره على الاحرام فقط ترجيحاً لحديث عبد الله بن مسعود وحديث البراء بن عازب وهو مذهب مالك الموافقة للعمل به

Among them are those who have limited *Rafa' Yadayn* to the *Takbir Tahrimah* giving preference to the versions of *Abdullah bin Mas'ud* رضي الله عنه and *Bara bin Azib* رضي الله عنه. This

was the thinking of *Imam Malik* رحمه الله in keeping with the folk of Madinah. (*Hidayat ul-Mujtahid* vl. P 114)

Imam Nawawi Shafai رحمه الله has said

وهو اشهر الروايات عن مالك

The most well-known version of *Imam Malik* رحمه الله is refraining from *Rafa' Yadayn*. (*Nawawi alal-Muslim* vl. P 168)

رحمة الله عليه *Imam Tirmizi*:

Imam Abu 'Isa Tirmizi رحمه الله has said about the *Hadith* by *Hadrat Abdullah bin Mas'ud* رضي الله عنه on the shunning of *Rafa' Yadayn*.

قال ابو عيسى حديث ابن مسعود حديث حسن وبه يقول غير واحد من اهل العلم من اصحاب النبي صلى الله عليه وسلم والتابعين وهو قول سفیان واهل الكوفة

The *Hadith* of *Abdullah bin Mas'ud* رضي الله عنه is *Hadith hasna* (sound *Hadith*). Many knowledgeable Companions are of the same opinion as also the epigones. It is also the opinion of *Sufyan Thuri* رحمه الله and the people of *Kufah*. (*Tirmizi* vl. P 35)

Kufah was a military cantonment in the days of *Hadrat Umar* رضي الله عنه. Anywhere between one thousand and five hundred and four thousand Companions رضي الله عنهم inhabited it. Of these, three hundred were those who had sworn allegiance at the *Bayt Ridwan* and seventy had taken

part at Badr. Until the end of the era of Uthamn, the teacher at Kufah was Hadrat Abdullah bin Mas'ud رضى الله عنه. In the days of Hadrat 'Ali رضى الله عنه the fourth Caliph, Kufah was the capital city. All the jurists, scholars of Hadith and the general people of Kufah permanently refrained from Rafa' Yadayn.

Thus Imam Iraqi رحمه الله عليه has reported from Imam Muhammad bin Nasr al-Maruzi رحمه الله عليه:

لا تعلم مصرا من الامصار تركوا باجماعهم رفع اليدين عند الخفض والرفع
في الصلوة الا اهل الكوفة فكلهم لا يرفع الا في الاحرام

We do not know of the people of any city who had given up collectively the Rafa' Yadayn while bowing down and arising from the bowing posture except the people of Kufah who performed Rafa' Yadayn only at the Takbir Tahrimah. (Sharah Ahya al-Uloom v3. P 54)

Obviously, the people of Kufah who had shunned Rafa' Yadayn include those Companions رضى الله عنهم who had been there since the days of Hadrat Umar رضى الله عنه to the days of Hadrat Ali رضى الله عنه. Besides, it is not so that these people had secluded themselves to Kufah, in fact, they had been visiting Madinah regularly and benefiting from the teachings of Hadrat Abu Bakr رضى الله عنه Hadrat Umar رضى الله عنه and other prominent Companions رضى الله عنهم. The generation succeeding the Companions at Kufah continuously benefited from this knowledge.

We have found that the people of Kufah had given up permanently Rafa' Yadayn, that Imam Malik رحمه الله عليه had rejected Rafa' Yadayn except at the stage of Takbir

Tahrimah while he was stationed at Madinah, and that his student Abdur Rahman bin Qasim رحمه الله عليه had said that Imam Malik regarded the versions of Rafa' Yadayn as weak. All these point out that Rafa' Yadayn is abrogated except at the stage of Takbir Tahrimah otherwise the important and sacred city would not have abided by it. This is why Imam Tirmizi رحمه الله عليه has said about the shunning of Rafa' Yadayn that غير واحد من اهل العلم من اصحاب النبي صلى الله عليه وسلم والنسابةين. Not one of the people of Knowledge of the Companions of the Prophet صلى الله عليه وسلم and their successors. (did Rafa' Yadayn)

This is why 'Abdullah bin Mubarak رحمه الله عليه has said about the Shaikh of Sufyan Thuri رحمه الله عليه 'Abdullah bin Mubarak himself رحمه الله عليه and Imam Ahmed bin Hanbal رحمه الله عليه Abu Bakr bin Ayyash رحمه الله عليه also a transmitter of Bukhari:

ما رأيت احدا اسرع الى السنة من ابي بكر بن عياش

I had not seen anyone ahead in following sunnah more than Abu Bakr bin Ayyash. (Awjaz vl. P 207)

It is the same Abu Bakr bin Ayyash who has said:

ما رأيت فقيها قط يفعلنه ويرفع يديه في غير التكبيرة الاولى

I had not seen any jurist raising his hands except at the stage of Takbir Oola. (Tahawi vl. P 112)

Rafa' Yadayn Stands Abrogated

We have seen in the previous pages that *Rafa' Yadayn* is performed only at the first *Takbir*. Thereafter it is not performed at any stage in the entire prayer, and apart from this one time *Rafa' Yadayn*, every disputed *Rafa' Yadayn* is abrogated. We have seen these things in the light of *Ahadiith* and behaviour of the Companions رضي الله عنهم and the epigones رحمة الله عليهم. Let us now discuss the abrogation in detail.

The Stages Of *Rafa' Yadayn* According To The *Ahadiith*

We have stated earlier that the disputed stages of *Rafa' Yadayn* are (i) while going to the bowing posture, (ii) while arising from the bowing posture, and (iii) while getting up from the first sitting posture, that is after having recited the *Tashshahhud*. But, the question is: Apart from the first *Takbir*, do we find in the *Ahadiith* mention of *Rafa' Yadayn* only at these three stages? Is there no mention of *Rafa' Yadayn* at any other stage? Certainly there is! Then, why is it that those who advocate *Rafa' Yadayn* ignore it at those stages? They must observe it at those postures too. And, if they have abandoned *Rafa' Yadayn* at those postures on the plea of abrogation, then we too have abandoned it at every stage on this very basis. In other words, both sides are on common ground. Our view is that apart from the first *Takbir*, *Rafa' Yadayn* is abolished at every other stage but its advocate's hold that it is abolished

at all but the three other stages. It is to say that they are compelled to accept the abrogation at certain stages.

Let us now view the *Ahadith* that speak of the nine points of *Rafa' Yadayn*:

(i) Only at the *Takbir Tahrimah* have we seen proof of *Rafa' Yadayn* profusely in *Ahadith* and behaviour of Companions رضي الله عنهم and their successors

(ii) While bowing and arising therefrom.

عن سالم عن ابيه قال كان النبي صلى الله عليه وسلم اذا افتتح الصلوة كبر ورفع يديه واذا ركع وبعد الركوع ولا يرفع بين السجدين

Salim reports from his father *Hadrat 'Abdullah bin 'Umar* رضي الله عنه that when he began the prayer, the Messenger of Allah صلى الله عليه وسلم would say *Allahu Akbar* and raise his hands. He did the same when bowing down and after the bowing posture. But, he did not do so between the two prostrations. (Nasai vl. P 172)

(iii) When beginning the next *rakkah* after arising from the (second) prostration:

عن مالك بن الحويرث ان نبي الله صلى الله عليه وسلم كان اذا دخل في الصلوة يعني رفع يديه واذا ركع فعل مثل ذلك واذا رفع راسه من الركوع فعل مثل ذلك واذا رفع راسه من السجود فعل مثل ذلك كله يعني رفع يديه

Hadrat Malik bin al-Huwayrith رضي الله عنه has reported that when the Prophet صلى الله عليه وسلم

began prayer, he would raise both his hands. He would do so again when bowing down and yet again when raising his head from the bowing posture. Then, when he raised his head from prostration he did it again. That is, at each of these stages, he raised his hands. (Nasai vl. P 172)

There is also the *Hadith* by *Malik bin al-Huwayrith* رضي الله عنه

واذا سجد واذا رفع راسه من السجود حتى يجاذى بهما فروع اذنيه

And when he raised his head from the (posture of) prostration. (Nasai vl. P 165)

(iv) In some versions *Rafa' Yadayn* is observed when going down to prostrate in the very first *rakaah*. This is found in the version by *Malik bin al-Huwayrith* رضي الله عنه

And when he prostrated and when he raised his head from prostration to the extent that he brought his hands to the level of his ear lobes. (Nasai vl P 165 and 172)

(v) The *Hadith* at serial number (ii) above rejected *Rafa' Yadayn* between the prostrations but there are authentic *Ahadith* calling for it between the two prostrations, for example *Hadith* by *Ibn Abbas* (*Abu Dawood* vl. P124). Thus, when we find mention of *Rafa' Yadayn* for each prostration, then it is obviously done for the second prostration and that is between the two prostrations. We also find a *Hadith* by *Hadrat 'Abdullah bin 'Abbas* رضي الله عنه calling for *Rafa' Yadayn* while getting up from the

first prostration. (*Abu Dawood* vl. P124, *Nasai* vl. P172); this is between the two prostrations, again. *Imam Nasai* has created a chapter for it under the title: باب رفع اليدين بين السجدين تلقاء الوجه: Raising Hands between two Prostrations's Before One's Face (vl. P 172).

(i) *Rafa' Yadayn* for the second *raka'ah*.
Hadith by *Abu Humayd Saidi* رضي الله عنه

إذا قام من السجدين كبر و رفع يديه

When he would arise from the two prostrations, he would say *Allahu Akbar* and raise both hands. (*Nasai* vl. P176)

(vii) Raising both hands for the third *raka'ah*.
Hadith by *'Abdullah bin 'Umar* رضي الله عنه

وإذا قام من الركعتين يرفع يديه

Whenever he arose after the two *raka'at*, he would raise both hands. (*Ibid*)

Hadith by *Abu Humayd Saidi* رضي الله عنه

فإذا قام من التين كبر و رفع يديه

Whenever he arose after two *raka'at*, he would say *Allahu Akbar* and raise both hands. (*Ibn Majah*, P 62)

(viii) *Rafa' Yadayn* at every bowing and every prostration. Hadith by *Abu Hurayrah* رضي الله عنه

حين يركع ويسجد

Whenever he bowed and he prostrated. (*Ibn Majah* P 62)

(ix) At every change of posture the *Rafa' Yadayn* is observed, that is whenever *Allahu Akbar* is called.

عن عمر بن حبيب قال كان رسول الله صلى الله عليه وسلم يرفع يديه مع كل تكبيرة في الصلوة المكتوبة

'Umayr bin Habib رضي الله عنه has narrated that the Messenger of Allah صلى الله عليه وسلم raised both his hands at every *Takbir* in the *fard* prayer. (*Ibn Majah* P 62)

This was a discourse on *Rafa' Yadayn* at various stages as indicated by authentic *Ahadith*. We have presented only a few *Hadith* by way of representation otherwise a number of authentic *Ahadith* can be presented in support of each case.

Those who support *Rafa' Yadayn* apart from the initial *Takbir* do not observe it at all these stages themselves. They do it at only three postures: (i) while bowing down. (ii) While arising from the bowing posture and (iii) getting up for the third *raka'ah* after the *tashshahhud*. This, inspite of the practice of the Holy Prophet صلى الله عليه وسلم in observing *Rafa' Yadayn* at other stages too - (i) while prostrating, (ii) between the two prostration's, (iii) while arising for the second *raka'ah*, rather at every *Takbir*. However, they too have abandoned *Rafa' Yadayn* at these positions on the assumption of their being abrogated.

However, the truth is that it is not only these postures where *Rafa' Yadayn* is abrogated but the three remaining postures are also included in the abrogation leaving the (first) *Takbir Tahrimah* alone where *Rafa' Yadayn* continues to be observed. None of transmitters of *Hadith* has objected to *Rafa' Yadayn* at that point.

A careful study of the *Ahadith* reveals that in the earlier times, *Rafa' Yadayn* was observed at many points in prayer. Gradually, all were abandoned and only the *Rafa' Yadayn* at the *Takbir Tahrimah* stood as before. This is why *Abdullah bin Mas'ud* رضي الله عنه who had seen *Rafa' Yadayn* at the different stages, did not transmit them with the sole exception of the *Rafa' Yadayn* that remained unabrogated and continued to be the last practice of the Prophet صلى الله عليه وسلم. It is this *Abdullah bin Mas'ud* رضي الله عنه who was a close assistant of the Prophet صلى الله عليه وسلم, a Companion who had taken part at Badr. He was among those in the first row, near the Prophet صلى الله عليه وسلم in prayer and observed him in travel and at home.

عن حصين بن عبد الرحمن قال دخلنا على ابراهيم فحدثه عمرو بن مرة قال صلينا في مسجد الحضر مابين فحدثني علقمة بن وائل عن ابيه انه رأى رسول الله صلى الله عليه وسلم يرفع يديه حين يفتح الصلوة واذا ركع واذا سجد فقال ابراهيم ما ارى اباك رأى رسول الله صلى الله عليه وسلم الا ذاك اليوم الواحد فحفظ ذلك وعبد الله لم يحفظ ذلك منه ثم قال ابراهيم انما رفع اليدين عند الفتح الصلوة رواه الدارقطني واسناده صحيح

Husayn bin Abdur Rahman رضي الله عنه said that they attended the gathering of *Ibrahim Nakhi* رضي الله عنه. *Amr bin Muurak* رضي الله عنه said to him: "We prayed in the mosque at Hadarmawt. There,

Alqamah bin Wail رضي الله عنه narrated the *Hadith* by his father. *Hadrat Wail bin Hujr* رضي الله عنه that he saw the Messenger of Allah صلى الله عليه وسلم observe *Rafa' Yadayn* at the *Takbir Tahrimah* and while bowing and prostrating." *Ibrahim Nakhi* رضي الله عنه said: "The father of *Alqamah* رضي الله عنه saw the Messenger of Allah صلى الله عليه وسلم just that one day and kept in mind the *Rafa' Yadayn* while *Abdullah bin Mas'ud* رضي الله عنه could not observe this practice of the Prophet صلى الله عليه وسلم (although he is the one to have seen the Prophet (رضي الله عنه much more than *Wail* رضي الله عنه)." Then, *Ibrahim Nakhi* رضي الله عنه said: "Heed! *Rafa' Yadayn* is only at the beginning of prayer." (*Athar us-Sunan* vl. P 103)

It is again reported from *'Abdullah bin Mas'ud* رضي الله عنه:

رفع رسول الله صلى الله عليه وسلم فرفعنا وترك فتركنا

The Messenger of Allah صلى الله عليه وسلم observed *Rafa' Yadayn* and we imitated him but when he abandoned it, we too did the same. (Bida vl P 207)

Interpretation Of Chapters By Scholars Of Hadith

We see from the creation of Chapters, and their interpretation, that the *Rafa' Yadayn* has been gradually abrogated and given up. When they open a chapter on *Rafa' Yadayn*, they immediately add one on 'giving up of *Rafa' Yadayn*. The *Hadith* on the subject of *Rafa' Yadayn* are found in its chapter and those on shunning it in the Chapter on Abrogation of *Rafa' Yadayn*.

For instance we see *Imam Nasai* creating a chapter (chapter on *Rafa' Yadayn* on arising from the bowing posture). Then he created a chapter: On *Rafa' Yadayn* to the Ear Lobes On Arising from the Bowing Posture, then on raising the hands to the shoulders. Then, he created a chapter on abolishing each of these things. (Nasai vl. P 161). Then he has a chapter on *Rafa' Yadayn* at the prostrations followed by one on abrogation at this stage. (Nasai vl. P 165). This is followed by two chapters - *Rafa' Yadayn* on Arising From The First Prostration, and Abrogation of *Rafa' Yadayn* Between Two Prostration's (Nasai vl. P172).

Imam Abu Dawood has created a Chapter on *Rafa' Yadayn* followed by one On Him Who Has Not Mentioned *Rafa' Yadayn* At The Bowing Posture. (*Abu Dawood* vl. P 125).

In the Indian edition of *Tirmizi* the Chapter on Abolishing *Rafa' Yadayn* has been omitted by oversight. Actually, the *Hadith* by 'Abdullah bin Mas'ud رضى الله عنه is also quoted by *Tirmizi* and has been classified as a sound *Hadith*. He has also said that a *Hadith* by *Bara bin Azib* رضى الله عنه is found in this Chapter. (*Tirmizi* vl. P35). These words indicate that before the *Hadith* of 'Hadrat 'Abdullah bin Mas'ud رضى الله عنه the title of the Chapter must have been there. Obviously, when the *Hadith* is on the subject of giving up *Rafa' Yadayn*, the Chapter too will have a title on giving it up. Thus, in the most correct copies of *Tirmizi* the title of the Chapter is found before the *Hadith* by 'Abdullah

bin Mas'ud رضى الله عنه (Chapter On Him Who Observed *Rafa' Yadayn* Only At The First Stage¹).

Nevertheless, the Chapters created by these respected scholars of *Hadith* are enough to show that the abolition of *Rafa' Yadayn* was a gradual process. This is why *Hadith* on *Rafa' Yadayn* is followed by one on giving it up².

The Command To Observe Composure In Prayer

It is a fact on which there is a general agreement that in the beginning they lacked composure in prayer and there was much movement in it. Gradually this gave way to composure and humbleness - (*Abu Dawood* vl. P74). Definitely, *Rafa' Yadayn* is against composure while *Qur'an* lauds those Believers who observe humbleness and tranquility in prayer. Allah has said:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Prosperous indeed are the Believers, those who in their *Salah* are humble... (Al-Muminoon, 23:102)

To be humble is to adopt motionlessness. Thus, to refrain from raising hands during prayer is in accordance

¹ For details on this copy of *Tirmizi* see *Ikhtilaf Ummah aur Strat Mustaqim* Part 2 P 109)

² It must be remembered that the *Ahadith* on abolition are found only at those points of *Rafa' Yadayn* that are besides *Takbir Tahrimah*. There is not one *Hadith* on its abrogation at this stage of *Takbir Tahrimah* and this *Rafa' Yadayn* is protected from every kind of abrogation and giving up while *Rafa' Yadayn* at other stages are not so protected.

with the command of the *Qur'an* because it promotes humility and tranquillity.

At another point, the *Qur'an* tells us:

رُفُؤُوا لِلَّهِ قَائِمِينَ

And stand before your Lord devoutly. (al-Baqarah 2:238)

This thing is also brought out in the saying of the Messenger of Allah صلى الله عليه وسلم:

عن جابر بن سمره قال خرج علينا رسول الله صلى الله عليه وسلم فقال
عالمى اراكم رافعى ايديكم كأنها اذنان خيل تيس اسكنوا فى الصلوة

Hadrat Jabir bin Samurah رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم came to them (the Companions) and said: "Why is it that I see you performing *Rafa' Yadayn* (raising hands) as the tails of the panicky horses. Observe tranquillity in prayer. (Muslim vl. P 181)

This *Hadith* is also found in *Abu Dawood* vl. P143 and *Nasai* vl. P176. It is very clear from it that *Rafa' Yadayn* is a deterrent to observing prayer with calmness. The saying of the Prophet (صلى الله عليه وسلم) (Observe tranquillity in prayer) encompasses *Rafa' Yadayn* at every stage during the prayer. Whether it is before bowing or after, while prostrating or after it or after the *Tashshahhud* and so on. The *Rafa' Yadayn* at the stage of *Takbir*

Tahrimah is outside its purview, because it is on beginning prayer, not during it¹.

This *Hadith* of the Prophet صلى الله عليه وسلم clearly refers to the *Rafa' Yadayn* during prayer and there is no doubt about it. Further, after disallowing *Rafa' Yadayn*, the saying "Observe tranquillity in prayer" closes the door on every surmise. However, some people cite another *Hadith*, also from Muslim, and involve themselves in doubt. That *Hadith* too is reported by *Hadrat Jabir bin Samurah* رضى الله عنه and it forbids any gesture at the point of salutation.

The *Hadith* is:

كنا اذا صلينا مع رسول الله صلى الله عليه وسلم قلنا السلام عليكم ورحمة
الله السلام عليكم ورحمة الله وأشار بيده الى الجانبين فقال رسول الله صلى
الله عليه وسلم علام تزمون بايديكم كأنها اذنان خيل تيس انما يكفيكم
ان يضع يده على فخذه ثم يسلم على اخيه من على يمينه وشماله

When we prayed with the Messenger of Allah صلى الله عليه وسلم then while saying *as-salamu alaykum wa Rahmatullahi* (the salutation) we also made a gesture with the hand at both the sides. Thus, the Messenger of Allah صلى الله عليه وسلم said: "Why do you make signs with your hands as though they are the tails of the panic-stricken horses. It is enough for you to keep your hands on your thighs and salute your brother to the right and to the left. (Muslim vl. P181)

These people say that the *Hadith* disallows movement of hands at the time of salutation and it is the

¹ There is no *Hadith* contrary to it.

same with the earlier *Hadith* that it also disallows raising of hands at this moment alone (that is, at the time of salutation). However, they are wrong in their supposition. Both the *Hadith* have different meanings and different situations. The only thing common in the two is the comparison with the tail of a panicky horse, and the transmitter in each case is *Jabir bin Samurah* رضى الله عنه. Apart from these two things, there is not anything common in them, the interpretation and situation being quite different.

(i) The first *Hadith* tells us that the Companions were occupied in their individual prayer and the Prophet صلى الله عليه وسلم arrived thereafter. The second *Hadith* tells us that the Companions رضى الله عنهم were occupied in prayer with the Prophet صلى الله عليه وسلم. That is the second *Hadith* talks of congregational prayer while the first is not about it¹.

(ii) In the first *Hadith* the Prophet صلى الله عليه وسلم said: "Why is it that I see you raising your hands?" while in the second one he said "Why do you make signs with your hands?" In the first *Hadith*, the *Rafa' Yadayn* (raising hands) is very clearly mentioned while in the second there is no mention of "raising" but there is the word for 'making signs' or

¹ The words are very clear "We prayed with the Messenger of Allah صلى الله عليه وسلم. Then, we find on the same page of Muslim "*Jabir bin Samurah* said: I prayed with the Messenger of Allah صلى الله عليه وسلم to the end. In the *Hadith* with the words "Observe tranquility in prayer," the Companions prayed their individual prayer and the Prophet صلى الله عليه وسلم was not praying. The words are "the Messenger of Allah صلى الله عليه وسلم came to us." Then the words in the same *Hadith* later on are "He came to us again and saw us sitting in circles," and again, "He came to us again and said why don't you draw up in rows." (Muslim v1 P 181)

'gesturing.' Obviously, these are two different things - to raise hands and to gesture with them.

(i) After disallowing *Rafa' Yadayn* in the first *Hadith*, the Prophet صلى الله عليه وسلم said: "Observe tranquility in prayer!" In the second *Hadith*, he showed the method of salutation and said:

اَمَّا يَكْفِيكُمْ اَنْ يَضَعَ يَدَهُ عَلَى فُخْذِهِ ثُمَّ يَسَلِّمُ عَلَى اخِيهِ مِنْ عُلَى يَمِينِهِ وَشِمَالِهِ

It is enough for you to keep your hands on your thighs and salute your brother to the right and to the left.

That is, there is no reference to salutation in the first *Hadith* while the second does not call for observing tranquility.

(iv) The chain of transmission in each case is different. The transmitters of the first *Hadith* do not refer to the incident in the second and those of the second speak not of the incident in the first.

Therefore, there is a vast difference in the two *Hadith* and if we insist on ascribing them to one and the same incident it is our own fault. Besides, if each pertained to the same incident, then too is not enough that on observing *Rafa' Yadayn* the Prophet صلى الله عليه وسلم said اسْكُرُوا (observe tranquility in prayer)? It is an all-embracing order that includes *Rafa' Yadayn* at each stage, be it at the bowing posture or the prostration or at the salutation, at any stage. This saying of the Prophet صلى الله عليه وسلم should

convince every sensible person that *Rafa' Yadayn* is a deterrent to attaining calm and tranquility in prayer.

لان العبرة لعموم اللفظ لا لخصوص السب

Because reliance is placed on the general applicability of words not the particular application of reasons.

When *Rafa' Yadayn* disturbs tranquility at the moment of salutation which is the moment of exit from prayer, then it should be more marked during prayer at the bowing, prostration, etc. there is more need of tranquility during prayer.

Confusion In The Ahadith Of Rafa' Yadayn And Their Weakness

On the other hand there is utter confusion in the *Ahadith* of *Rafa' Yadayn*. Let us examine the two *Hadith* that are considered more sound in their chapter - the version of *Hadrat 'Abdullah bin 'Umar* رضى الله عنه and *Hadrat Malik bin al-Huwayrith* رضى الله عنه.

Version Of Abdullah Bin Umar رضى الله عنه

His *Hadith* is regarded *Marfoo* at some times and *Mawqoof* at some other times. It reflects the following stages of *Rafa' Yadayn* that are conflicting.

- (i) *Rafa' Yadayn* only at one stage, the *Takbir Tahrimah* (al-Mudinah al Kubra v1 P 71, Bayhaqi, Bukhri.)

- (ii) At the *Takbir Tahrimah* and after the bowing posture - that is, at two stages. (*Muwatta Imam Malik* P 27, etc.)

- (i) At the *Takbir Tahrimah* and before and after the bowing posture, at three stages. (*Bukhari* v1 P 102, *Muslim* v1 p168, etc.)

- (iv) At four places, the *Rafa' Yadayn* is observed - at the *Tahrimah* before the bowing posture and on arising from it, and while getting up for third *Rakaah*. (*Bukhari* v1 P 102.etc.)

- (v) Apart from the four places mentioned. *Rafa' Yadayn* is performed while prostrating. (Tabarani's al Muajim al- Ausat, *Imam Bukhari*, *Majma az- Zawaid* v2p102, *Nasai* v1 p172)

- (vi) *Rafa' Yadayn* is practised at every *Takbir* and every change of posture. (Allamah *Ibn Hajr Asqalani* *Shafai's Fath ul-Bari* v1 P 180, *Ibn Majah* 62)

This was the confusion in the *Hadith* by *Hadrat 'Abdullah bin 'Umar* رضى الله عنه. Observe, now, the confusion in the *Hadith* by *Hadrat Malik bin al- Huwayrith* رضى الله عنه.

- (i) *Rafa' Yadayn* is at three stages - the *Takbir Tahrimah*, while bowing down and on getting up from the bowing posture. (*Bukhari* v1 P 106, *Muslim* v1 P 168.)

¹ It was for this reason that *Imam Malik* رحمه الله has not regarded the versions of *Abdullah bin 'Umar* worth citing. (*Awjaz* v1 P 203)

(ii) Apart from these three stages, *Rafa' Yadayn* is done on rising from prostration. That is, it is done four times in all. (Nasai v1 P 165, etc).

(ii) *Rafa' Yadayn* is done at five stages in prayer. Apart from the three at (1), it is done while prostrating and on rising from prostration. (Nasai v1 P 165, *Abu Dawood*, and so on.)

It must be remembered that *Rafa' Yadayn* is not practiced while prostrating and rising therefrom even by those who advocate *Rafa' Yadayn*.

These were the texts of the two *Hadith* that were correct as to their line of transmission. There are *Ahadiith* other than these but they are weak in the chain of transmission too. For example *'Abdur Rahman bin Abu Zanad* in the *Hadith* of *Hadrat 'Ali* رضي الله عنه, *Abdul Wahab Thaqafi* in the *Hadith* of *Hadrat Anas* رضي الله عنه, *Yahya bin Ayyub* and *Isma'il bin Abu 'Ayyash* in the *Hadith* of *Abu Hurayrah* رضي الله عنه, *Rushdayn bin S'ad* in the *Hadith* of *Hadrat 'Umar* رضي الله عنه, *Nadar bin Ishmil* and *Zayd bin Habbab* in the *Hadith* of *Hadrat Abu Musa Ash'ari* رضي الله عنه, *Abu Huzayfah Musa bin Mas'ud* in the *Hadith* of *Hadrat Jabir* رضي الله عنه, *Rafdah bin Qudamah* in the *Hadith* of *Hadrat Umar bin Laythi* رضي الله عنه, *Umar bin Rabah* in the *Hadith* of *Hadrat Abdullah bin Abbas* رضي الله عنه found in *Ibn Majah* and *Abdullah Lahayah* and *Maymun al-Makki* in the *Hadith* of *Hadrat Abdullah bin Abbas* رضي الله عنه found in *Abu Dawood*. These are the transmitters with whom the scholars of *Hadith* have found fault in one way or the other. (Details may be seen in *Bazl* v2 P 5 and *Kshf ul Mudulat* PP 183-185.)

The *Hadith* transmitted by such people will be regarded as most weak, naturally.

On the hand, *Ahadiith* with a correct line of transmission are traced to the foregoing Companions رضي الله عنهم in which the abrogation of *Rafa' Yadayn* is reported. They point out to *Rafa' Yadayn* only at the *Takbir Tahrimah* but not during prayer (PP 244-247)

As far as the *Hadith* by *Hadrat 'Abdullah bin Mas'ud* رضي الله عنه is concerned, there is no confusion in its line of transmission or in its text. Besides, there is no *Hadith* by *'Abdullah bin Mas'ud* رضي الله عنه himself giving a conflicting view¹. Rather, whatever *Hadith* we find from him on this subject - whether spoken or showing his behaviour - they all strengthen and confirm his *Hadith* of *Tirmizi* and *Abu Dawood* that specifies *Rafa' Yadayn* only at the *Takbir Tahrimah* and at no other point in prayer. The same thing may be said of the students of *Hadrat 'Abdullah bin Mas'ud* as to their oral teachings or practical behaviour.

¹ (a) There is a saying about *Abdullah bin Mas'ud* رضي الله عنه in *Tirmizi* by *Abdullah bin Mubarak* رحمته الله عليه

لم يثبت حديث ابن مسعود الخ

but it is unreliable for many reasons. First because the examination is doubtful. Secondly, *Imam Tirmizi* has himself called the *Hadith* of *Abdullah bin Mas'ud* رضي الله عنه as sound. Thirdly, there is a version in a *Nasai* by *Abdullah bin Mubarak* رضي الله عنه and the words (لم يثبت) are not found there.

The saying of *Abdullah bin Mas'ud* رضي الله عنه refers both to the practical raising of hands and the oral *Allahu Akbar*. *Abdullah bin Mubarak* رضي الله عنه has spoken of the latter because he himself is the transmitter of the former version (*Nasai* v1 P 158) (*Athar us-Sunan* v1. P 103 f.n., *Fath-ul-Mulhim* v2 P 12)

(B) *Waki'* is not alone in the words (لم يثبت) in the *Hadith*. *Abdullah bin Mubarak* etc the *Ashab Sufyan Thauri* رحمته الله عليه are with him. (*Fateh -ul-Mulhim* v2 P 13)

Fallacies And Ridiculous Acts

Abdullah Bin Mas'ud Accused Of Forgetfulness

The *Hadith* of *Hadrat 'Abdullah bin Mas'ud* رضى الله عنه has caused great problems for the advocates of *Rafa' Yadayn* so that they are bent on finding ways to reject it.

Someone has claimed that *Imam Tirmizi* has termed this *Hadith* 'sound' out of habit or through negligence. (*Hadith Namaz* p149.) He means to say that it was with *Imam Tirmizi* to term every *Hadith* 'sound'; if it is so then why is it that he has graded the *Ahadith* in *Tirmizi* as 'sound', 'weak', 'sound authentic' and so on? He should have termed all of them 'sound' as per his habit.

If he had done it through negligence, then it means that a great scholar of *Hadith*, as he was, turned out to be extremely careless in giving his opinion on *Hadith*. It is an accusation on *Imam Tirmizi* that the advocates of *Rafa' Yadayn* must prove.

Some people have made up the story that *Hadrat Abdullah bin Mas'ud* رضى الله عنه had forgotten the practice of the Holy Prophet صلى الله عليه وسلم in regard to *Rafa' Yadayn*. Just as he had forgotten four or five other times.

This story was invented first of all by *Abu Bakr bin Ishaq* and was reported in *Bayhaqi*. Then *Abdul Hadi*

reported it in *Tanqih*. After that the story was circulated freely and became a common subject (for example *Hadith Namaz* P 150)

'Allamah Ibn al-Turkamani رحمه الله عليه has so criticised severely this behaviour of *Abu Bakr bin Ishaq* and commented in detail on his accusation in his *al-Jawhar an-Naqi fi ar-rad 'al-Bayhaqi*. 'Allamah Zayl'i رحمه الله عليه has rejected the accusation in *Nasb ur-Rayah fi Takhrij Ahadith al-Hidayah*. Others to have done so.

Nevertheless, some people continue to use that story to this day. Therefore, we give a short reply to it.

First of all, there is not anyone free from forgetfulness. If 'Abdullah bin Mas'ud رضى الله عنه forgot sometimes then 'Abdullah bin 'Umar رضى الله عنه was more forgetful. (Nawab Siddiq Hasan Khan's) (Ma'rif Ladunyah v5 P 45)

Then, if one has forgotten at some time it does not follow that one is now apt to forget every time. Is it then, that whenever a ruling is disliked we may attribute it to forgetfulness? In truth the accusation on Abdullah bin Mas'ud رضى الله عنه about forgetfulness is most ridiculous. He who is aware of the affairs of Abdullah bin Mas'ud will not tolerate listening to these accusations, let alone give them any credibility.

Hadrat 'Abdullah bin Mas'ud رضى الله عنه was the special assistant of the Holy Prophet صلى الله عليه وسلم and was with him in travel and at home. He always, observed the prayer of the Holy Prophet صلى الله عليه وسلم. He used to be in the first row behind the Prophet in prayer. He was among the foremost people and one of the prominent Companions besides having taken part in the Battle of Badr. Was it an

event of an occasional nature that he had forgotten the way the Prophet صلى الله عليه وسلم prayed? And that he would give a wrong description? There are five times in a day when prayer is offered and there are numerous raka'at in these prayers and if *Rafa' Yadayn* is taken into consideration then according to its advocates two, at least, are observed in each *raka'ah*, then, is it that 'Abdullah bin Mas'ud رضى الله عنه could not remember beyond the one *Rafa' Yadayn* at the commencement of prayer in spite of being with the Prophet always? Did he forget the other points of *Rafa' Yadayn*?

The lobbyists of *Rafa' Yadayn* may satisfy themselves by saying what they like but it is ridiculous on their part to accuse 'Abdullah bin Mas'ud رضى الله عنه of forgetting the way the Holy Prophet صلى الله عليه وسلم prayed. They realise this and know that what they have fabricated cannot stand much longer because the abrogation of *Rafa' Yadayn* is not borne out from the *Hadith* of Hadrat 'Abdullah bin Mas'ud alone. There are numerous other *Ahadith* that prove that it stands abrogated as well the behaviour of the Companions رضى الله عنهم as we have seen. In addition to that the inhabitants of the two capital cities, *Madinah* and *Kufah*,⁽¹⁾ were on this behaviour too, as we have seen earlier.⁽²⁾ A great number of Companions رضى الله عنهم are included among these people. How many of them shall be accused of forgetfulness?

(1) *Madinah* was capital until the end of the era of Hadrat 'Uthman رضى الله عنه while *Kufah* was capital in times of Hadrat 'Ali رضى الله عنه. Before that it was a military cantonment.

(2) *Imam Malik* has based his ruling on abrogation of *Rafa' Yadayn* on the practice of the people of *Madinah*.

The Narration's On *Rafa' Yadayn* From Fifty

Companions رضي الله عنهم

Some people claimed that more than fifty Companions رضي الله عنهم had narrated *Ahadith* on *Rafa' Yadayn*. However, this claim is false. Let alone narration of fifty Companions on the disputed *Rafa' Yadayn*, there is not a single *Hadith* by any one Companion that is not 'weak' or free from objection. Of course, what they claim may be said without doubt about the *Rafa' Yadayn* at the *Takbir Tahrimah* because it is an undisputed act on which there is general unanimity. 'Allamah *Shawkani* has said about it:

رجع العراقي عدد من روى رفع اليدين في ابتداء الصلوة فبلغوا خمسين صحابيا منهم العشرة المشهود لهم بالجنة

'Allamah 'Iraqi رحمه الله عليه counted those people who have transmitted *Ahadith* on *Rafa' Yadayn* at the beginning of prayer. He found them to be fifty Companions who included the *Ashrah Mubashshirah* (ten who had been giving the glad tidings). (Nayl ul Awtar v2 P 184)

These people have fabricated this version and used its words to suit themselves.

It is the same thing with the following saying of *Hasan Busri* رحمه الله عليه

كان اصحاب رسول الله صلى الله عليه وسلم يرفعون ايديهم في الصلوة

The Companions of the Messenger of Allah observed *Rafa' Yadayn*. (Bukhari)

In reproducing this saying, *Imam Bukhari* seems to have got all the Companions without exception (the 124,000 of them) to sustain *Rafa' Yadayn* (Nasb ur Rayah v1 P 216) although this deduction is extremely weak. The reasons are:

(i) This saying does not specify the *Rafa' Yadayn* practised by the Companions رضي الله عنهم – the one at *Takbir Tahrimah* or at any other stage (like the one while bowing down, or after it). Therefore, it is incorrect to link it to the disputed *Rafa' Yadayn* unless it has been specified.

(ii) According to scholars of *Hadith*, it is not proved that *Hasan Basri* رحمه الله عليه had heard this *Hadith* from *Hadrat Ali* رضي الله عنه while *Imam Bukhari* رحمه الله عليه has accepted his word on behalf of all the Companions رضي الله عنهم.

(iii) Even if the disputed *Rafa' Yadayn* can be proved to be the practice of a few Companions رضي الله عنهم, the manner in which *Hasan Busri* رحمه الله عليه attributes the practice to all the Companions رضي الله عنهم is not correct. The interpretation of *Imam Bukhari* has brought about extreme misunderstanding and has cast doubt on all those *Ahadith* that are on a sound line of transmission and prove that the Companions رضي الله عنهم did not observe *Rafa' Yadayn*.

About the line of transmission of this saying (of *Hasan Busri*), the less said the better. (Ikhtilaf Umamh aur Sirate Mustaqeem part 2 P134.)

Fabricated Hadith On Rafa' Yadayn By The Prophet **Until His Death**

The advocates of *Rafa' Yadayn* cite the following *Hadith* and claim that it was not abrogated but continued to be observed by the Holy Prophet ﷺ until his death.

عن ابن عمر أن رسول الله صلى الله عليه وسلم كان إذا افتتح الصلاة رفع يديه وإذا ركع وإذا رفع رأسه عن الركوع وكان لا يفعل في السجود فدا زالت تلك صلوته حتى لقي الله تعالى

Hadrat 'Abdullah Ibn 'Umar رضى الله عنه has narrated that when the Messenger of Allah صلى الله عليه وسلم commenced prayer he observed *Rafa' Yadayn*. Then, when he bowed, he did it again and once more when he arose from the bowing posture. But he did not observe it in the prostrations. Thus, his prayer did not cease to be in this manner until he met Allah. (Bayhaqi, at-Talkhis, al-Hubayr.)

However, 'Allamah Naymwi, the great scholar of *Hadith* has said:

وهو حديث ضعيف بل موضوع

This is a weak *Hadith*, rather it is a fabricated one. (Athar us Sunan v1 P 101.)

The reason why it is regarded *Mawdu'* (fabricated) is that in its chain of transmission there are transmission whom scholars of *Hadith* have termed liars and fabricators of *Hadith*. Some of them are: *Abdur Rahman bin Quraysh bin Khazimah Harvi* and *'Asmah bin Muhammad al-Ansari*. (Consult 'Allamah Zuhbi's *Mizan* and *Ta'liq 'alal Athar* v1 P 100)

It is surprising that the people who otherwise demand authentic *marfu' Hadith* in every case and claim to live according to such *Ahadith*, when it comes to gaining support for their ideas they close their eyes and present fabricated *Ahadith* without compunction.

The Story Of Four Hundred Ahadith

Shaikh Majd ud-Din Firozabadi, the author of *Qamus*, has crossed the limits when he writes in *Safar us Sa'adah*

دری سه موضع برداشتم دست ثابت شده
واكثر رواة این معنی بمتواتره مانند است -
چهارصد خبر وارد در باب صحیح شده و عشر مشرؤ
روایت کرده اند که لایزال عمل آنحضرت برین کیفیت
بود تا زین جهان رحلت کرد - غیر این چیزه ثابت نشده
(ص ۱۳، شرح ص ۳۶)

Rafa' Yadayn is proved at these three points. Because of its numerous narration's it seems to be a *mutawatir* (continuous) *Hadith*. There are four hundred sounds *Ahadith* and observance on this subject and the *Ashrah Mubashshirah* (the ten great Companions) have narrated them. The Holy Prophet ﷺ observed it always – until he died. Apart from this, nothing else is correct or proven. (P13, *Sharah* P64)

Let us examine the misunderstandings Sheikh Firozabadi has created.

(i) He has said "*Rafa' Yadayn* is proved at these three points." However there is not a single *Hadith* that is not weak or without objection; either it is not sound at all or not free from objection. One of the two defects will be found in it.

(ii) "There are four hundred sound *Ahadith* and observance of this subject." After all, where are those four hundred *Ahadith* and observance? Why are they not reproduced by any of the lobbyists of *Rafa' Yadayn*? Even *Shaikh Ferozabadi* has not reproduced them. No one has presented these *Ahadith* and observances to - date. *Imam Bukhari* رحمه الله عليه and *Imam Muslim* رحمه الله عليه could find only two *Hadith* measuring to their standard but both of them are so confusing that they cannot be cited for deduction. *Shaikh Ferozabadi* did, however, find four hundred *Ahadith* and observances but they are such that he has kept them to himself without sharing them with others.

(iii) "Because of its numerous narrators it seems to be a *mutawatir* (continuous) *Hadith*." In spite of there being four hundred sound *Ahadith* and observances, *Shaikh Ferozabadi* could not get a *mutawatir Hadith* of *Rafa' Yadayn* but all he could set was only a seemingly *mutawatir Hadith*.

(v) The *Ashrah Mubashshirah* have narrated that the Holy Prophet صلى الله عليه وسلم observed *Rafa' Yadayn* always until he died." This claim too is wrong. There is not any *Hadith* by these great people on *Rafa' Yadayn* let alone a *Hadith* on this practice of the Prophet صلى الله عليه وسلم till his death. Of course, there is one attributed to 'Abdullah Ibn

'Umar رضي الله عنه but we have seen what liars have fabricated it.

(v) "Apart from it, nothing else is proven." He means to say that none of the *Ahadith* on abolition of *Rafa' Yadayn* is proved. That this statement is wrong is as clear as sunlight - we have seen already in the preceding pages a number of authentic *Ahadith* and behaviour of the Companions and the epigones.

The Way Of Thinking Of Imam Muhammad رحمه الله عليه

We see the author of *Salat ur Rasul* write (P 242) about *Imam Muhammad* رحمه الله عليه: "In his view *Rafa' Yadayn* is a proven *Sunnah*. Our *Hanafi* brothers must now adopt it." Similarly, the author of *Hadith e Namaz* has written (P 140) unfounded surmises about *Imam Abu Hanifah*.

This is a great deception on the part of the authors of *Salatur - Rasul* and *Hadith-e-Namaz* and the word 'deception' is too soft to describe their conduct. We need not have worried to contradict them but the following words of *Imam Muhammad* رحمه الله عليه himself should quieten down the hue and cry raised by these people. Their fraud is brought into the open by these words of *Imam Muhammad* رحمه الله عليه.

قال محمد السنة ان يكر الرجل في صلوته كلما خفض وكلما رفع واذا انحط للسجود كبروا اذا انحط للسجود الثاني كبر فاما رفع اليدين في الصلوة فانه يرفع اليدين حذو الاذنين في ابتداء الصلوة مرة واحدة ثم

لا يرفع في شيء من الصلوة بعد ذلك وهذا كله عند أبي حنيفة رحمه الله
وفي ذلك آثار كثيرة

Imam Muhammad رحمه الله عليه said that it is a *Sunnah* for a worshipper to say *Allahu Akbar* at every change of posture. He must call *Allahu Akbar* when making the first prostration and again at the second. As for as the raising of hands is concerned, he must raise both hands up to his ears once when he begins his prayer. Then he must not raise them again at any posture in prayer. All this is in accordance with the teachings of Imam Abu Hanifah رحمه الله عليه and many observances are known about it. (Muwatta Imam Muhammad P 90.)

Reference To Shaikh Abdul Qadir Jilani رحمه الله عليه

The author of *Salatur Rasul* has written (P 234) that as per *Ghaniyatu-Talibin*, Shaikh Abdul Qadir Jilani رحمه الله عليه approved of the disputed *Rafa' Yadayn*.

First of all, *Ghaniyatu-Talibin* is not written by Sheikh Abdul Qadir Jilani but is wrongly attributed to him. (Nabras Sharah, Sharah al-'Aqa'id Nasafi P 445 f.n.3). We concede that Sheikh Abdul Qadir Jilani رحمه الله عليه was a scholar but he was not of the *Hanafi* school of thought. He was a *Hanbali*. Therefore, it is fraudulent to quote him on this subject.

Reference To Dar Mukhtar

The authors of *Salatur Rasul* (P 233) and *Hadith e Namaz* (P 143) have ascribed the ruling that prayer is not

violated by *Rafa' Yadayn* to *Dar Mukhtar*, *Shami*, *Zakhirah*, etc. In other words these two people aim to deceive their readers into believing that these rulings of *Dar Mukhtar* and *Shami* approve of *Rafa' Yadayn*. The truth is that these are two different things. It is one thing that prayer is not violated by observing *Rafa' Yadayn* and quite another that *Rafa' Yadayn* is proved to 'be observed. The former statement is found in *Dar Mukhtar* and *Shami* but not the later and the later cannot be proved by the former – it is not a corollary of the first statement.

Just as we do not regard prayer to have been violated if *Rafa' Yadayn* is observed so also Imam Shafa'i رحمه الله عليه who approves of *Rafa' Yadayn* does not regard prayer to have been nullified if *Rafa' Yadayn* is not observed in prayer. In the view of Imam Shafa'i رحمه الله عليه there is no *Rafa' Yadayn* on prostrating or returning from it but if any of his followers happens to observe it at that postures his prayers are not supposed to have been nullified. (al-Kawkab ad-Dari (v1 P 130 etc).

Thus, it is one thing for prayer not to be deemed nullified by observing *Rafa' Yadayn* and quite another to have proved the necessity to observe *Rafa' Yadayn* in prayer.

The Postures of Bowing, Standing, Prostration and Sitting

Bowing (Ruku')

After the worshipper has finished recital of the Qur'an, he must say *Allahu Akbar* and go into the bowing posture. The hands should be placed on the knees with the fingers of the hand separated from each other. The head, the back and the buttocks should be on level; it should not be that the head is bowed down and the back is raised up. The calf (and shin) should be erect.

According to *Hadrat Anas* رضى الله عنه, the Messenger of Allah صلى الله عليه وسلم said:

اقموا الركوع والسجود

Perform the bowing and prostration perfectly.

(*Bukhari and Muslim, Mishkat v1 P 82*)

Hadrat Anas رضى الله عنه has also quoted the Prophet صلى الله عليه وسلم as saying:

اذا ركعت لضع يدك على ركبتك وفرج بين اصابعك

When you bow down, keep both hands on your knees and keeps the fingers wide. (al-Mu'ajjum al-Awsal, Tabarani)

Abu Barzah al-Aslami رضى الله عنه has reported this Hadith:

كان رسول الله صلى الله عليه وسلم إذا ركع لوصب على ظهره ماء لاستقر

When the Messenger of Allah صلى الله عليه وسلم bowed, his back was so level that if water were to be poured over it, it would remain static. (Ibid)

At the bowing posture, the worshipper must recite سبحان ربي العظيم (Glory is to my Lord, the Mighty).

According to 'Abdullah bin Mas'ud, the Messenger of Allah صلى الله عليه وسلم said:

إذا ركع أحدكم فقال في ركوعه سبحان ربي العظيم ثلاث مرات فقد تم ركوعه وذلك أدناه

When one of you bows, then he must recite, during the bowing, "Glory be to my Lord, the Mighty" three times, and that is the minimum number. (Tirmizi v1 P 35, Abu Dawood VI P 145, Ibn Majah P 64.)

Qawmah (The Standing)

After the *Ruku'* (or, the bowing), the worshipper must raise his back saying سمع الله لمن حمده Allah listens to him

who praise Him). The *Imam* must utter only this much while the *muqtadi* (the follower behind him) must say ربنا لك الحمد (Our Lord, to You is the praise). The one offering individual prayer must utter both the phrases. This posture is known as *Qawmah* (the standing posture). In this position the hands are left to themselves at the sides.

عن أبي هريرة قال كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلوة يكر حين يقوم ثم يكر حين يركع ثم يقول سمع الله لمن حمده حين يرفع صلبه من الركوع ثم يقول وهو قائم ربنا لك الحمد

Hadrat Abu Hurayrah رضى الله عنه said that when the Messenger of Allah صلى الله عليه وسلم stood for prayer, he would say: *Allahu Akbar*. When he would bow down, he should again say: *Allahu Akbar*. On raising his head from the bowing posture, he would say: "Allah listens to him who praises Him." Then, when he would be erect, he would say: "Our Lord to You be the praise." (Bukhari v1 P 109, Muslim v1 P 169.)

We have another Hadith by Hadrat Abu Hurayrah رضى الله عنه

ان رسول الله صلى الله عليه وسلم قال إذا قال الإمام سمع الله لمن حمده فقولوا اللهم ربنا لك الحمد

The Messenger of Allah صلى الله عليه وسلم said: "When the *Imam* says: *Allah listens to him who praises*

Him, you say: O Allah! Our Lord, to You be the praise."⁽¹⁾ (Muslim v1 P 176)

We learn from *Hadrat Anas* رضى الله عنه:

وإذا قال سمع الله لمن حمده فقولوا ربنا ولك الحمد

When the *Imam* says: Allah listens to him who praises Him, then you must say: Our Lord! And, to You belongs the praise. (*Bukhari* v1 P 111, *Muslim* v1 P 176.)

Sajdah (Prostration)

Saying *Allahu Akbar*, the worshipper, his hands on his knees must go down to the prostration posture. The knees must touch the ground first, then the hands, then the nose and forehead. The face must be between his two hands whose fingers must be joined together pointing towards the *Qiblah*. The feet must rest on the toes, which must face the *Qiblah*. The stomach must not touch the legs or thighs and arms should not touch the armpits. The stomach should be so high from the ground that a very young kid of a goat or sheep may get through the space. In this posture, the worshipper must repeat three times سبحان ربى الاعلى (Glory is to my Lord, the Elevated). Two prostrations are made and they are made in the same way.

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم امرت ان اسجد على سبعة اعظم على الجهة والدين والركبتين والطراف القدمين ولا تكفت الياب والشعر

⁽¹⁾ In same *Ahadiith* we find 'O Allah' too and in some 'and' after 'Our Lord.'

Abdullah bin 'Abbas رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: I am commanded to prostrate myself on seven bones: the forehead, both the palms, both the knees, the tips of both the feet; and we must not fold back the clothing or the hair. (*Bukhari* v1 P 112, *Muslim* v1 P 193)

Hadrat Anas رضى الله عنه has narrated the saying of the Prophet صلى الله عليه وسلم:

اعتدلوا في السجود ولا يسط احدكم ذراعيه انبساط الكلب

Keep yourself well in the prostration posture and let not anyone of you stretch out his forearms on the ground like a dog. (*Bukhari* v1 P 113, *Muslim* v1 P 193.)

Hadrat Bara bin 'Azib رضى الله عنه has said:

قال رسول الله صلى الله عليه وسلم اذا سجدت فضع كفيك وارفع مرفقيك

The Messenger of Allah صلى الله عليه وسلم said: When you prostrate place your palms on the ground and raise your elbows. (*Muslim* v1 P 194)

Hadrat Maymunah رضى الله عنها has said:

كان النبي صلى الله عليه وسلم اذا سجد لو شئت بممة ان تمر بين يديه لمرت

When the Prophet صلى الله عليه وسلم prostrated himself, if a lamb has wanted to pass under his arms it could have done so. (Muslim v1 p194)

Hadrat Abdullah bin Malik bin Bahaynah رضى الله عنه has reported:

كان النبي صلى الله عليه وسلم اذا سجد فرج بين يديه حتى يبدو بطنه
ابطيه

When the Prophet صلى الله عليه وسلم prostrated himself he spread out his arms so that the whiteness under his armpits was visible. (Bukhari v1 P 112)

Wa'il bin Hujr رضى الله عنه has reported:

رأيت رسول الله صلى الله عليه وسلم اذا سجد وضع ركبتيه قبل يديه
واذا انحصر رفع يديه قبل ركبتيه

I saw the Messenger of Allah صلى الله عليه وسلم that when he went to prostrate he got down on his knees before putting his hands on the ground and when he got up he raised his hands before his knees. (Tirmizi v1 P 36)

The Hadith of Abu Humayd Sa'adi رضى الله عنه tells us that when prostrating the nose and forehead must be placed on the ground, the hands must be kept away from the ribs and the palms of the hand must be in line with the shoulders. (Tirmizi v1 P 36)

Hadrat Abdullah bin Mas'ud رضى الله عنه has reported that the Messenger of Allah صلى الله عليه وسلم said:

واذا سجد لقال في سجوده سبحان ربي الاعلى ثلاث مرات فقدم سجوده
وذلك ادناه

When anyone prostrates himself let him say: *Glory is to my Lord, the Exalted* three times so that his prostration is completed and this is the minimum recital. (Tirmizi v1 P 35, Abu Dawood v1 P 145, Ibn Majah P 64)

There is a difference in the method of prostration observed by women. A discussion will follow later on in this book (P 300)

Jalsah (The Sitting Posture)

The first prostration having been observed, the worshipper must raise him saying *Allahu Akbar* beginning with the forehead, then the nose and then the hands. He must now sit in a composed manner, his right foot still erect (as in prostration) and his left resting on the ground and on this foot must he sit. The hands must be on his legs above the knees (not on them), the fingers separated from one another and facing the *Qiblah*; the tips of the fingers must be near the knees.

عن عائشة قالت كان رسول الله صلى الله عليه وسلم يفرش رجله اليسرى وينصب رجله اليمنى وكان ينهى عن عقبة الشيطان

Hadrat 'Aishah رضى الله عنها has said that the Messenger of Allah صلى الله عليه وسلم spread his left foot and kept the right foot erect. He forbade sitting in the style of the devil. (Muslim v1 P 194)

Abu Humayd Sa'adi رضى الله عنه has said:

ثم يرفع رأسه ويثني رجله اليسرى ويقعد عليها ويفتح أصابع رجله
إذا سجد ثم يسجد ثم يقول الله أكبر

Then the worshipper must raise his head, turn the left foot and sit on it. He must keep his toes separated when he prostrates himself. Then, saying *Allahu Akbar* he must make the second prostration. (*Abu Dawood*, v1 P 154, *Athar us-Sunan* v1 P 119)

He must now make the second prostration. The second prostration is like the first. When the second prostration is observed, the worshipper has completed his one *raka'ah*. Now, he has to stand up for the second *raka'ah* and without sitting down he must stand up straightway.

There Is No Jalsah Istirahat

Do not sit for a while after performing the second prostration and before standing up for the second *raka'ah*. This sitting down for a while after the second prostration and before standing up for the next *raka'ah* is known as *Jalsah Istirahat*. Rather, after having observed the second prostration, you must stand up straightaway for the next *raka'ah*. Similarly, after the third *raka'ah* is over, get up directly for the fourth without performing the *Jalsah Istirahat*. This is what the Holy Prophet صلى الله عليه وسلم did; he stood up directly from the second prostration for the second and fourth *raka'ah*.

عن أبي هريرة قال كان النبي صلى الله عليه وسلم يهض في الصلوة على
صدره قدميه

Hadrat Abu Hurayrah رضي الله عنه has said that the Messenger of Allah صلى الله عليه وسلم used to rise up in prayer on the tips of his feet. (*Tirmizi* v1 P 38)

After reproducing this *Hadith*, *Imam Tirmizi* رحمه الله عليه has said:

حديث أبي هريرة عليه العمل عند أهل العلم يختارون أن يهض الرجل في
الصلوة على صدره قدميه

The scholars follow the *Hadith* by *Abu Hurayrah* رضي الله عنه. They prefer that a worshipper in prayer arise on the tips of his toes. (*Ibid*)

Abu Humayd Sa'adi رضي الله عنه has also transmitted a *Hadith* in which there is no mention of *Jalsah Istirahat*. The arising for the second *raka'ah* by the Holy Prophet صلى الله عليه وسلم is mentioned in these words:

فقام ولم يتورك

Thus, he stood up and did not rest on his back. (*Abu Dawood* v1 P 154, *Tahawi* v1 P 127)

Once, *Abu Malik al-Ash'ari* رضي الله عنه demonstrated to the people of his tribe the prayer of the Prophet صلى الله عليه وسلم and there was no *Jalsah Istirahat* in it.

ثم كبر فسجد ثم كبر فانهض قائما

Then he said *Allahu Akbar* and prostrated himself. Then he said *Allahu Akbar* and stood up. (*Musnad Ahmad* v5 P 343, *Majma'az Zawaid*, v1 P 194)

This was the behaviour of all the leading Companions رضي الله عنهم who used to be with the Prophet صلى الله عليه وسلم during his journeys and his stay at the home city. They reject the *Jalsah Istirahat*. They used to stand up directly after prostrating themselves the second time in the first and third *raka'ah*. (Without sitting awhile).

عن ابن مسعود انه كان ينهض في الصلاة على صدور قدميه ولم يجلس

Abdullah bin Mas'ud رضي الله عنه, while in prayer, would stand up on the tips of his feet and would not sit down. (*Musannaf Ibn Abi Shaybah* v1 P 384)

On this very page of *Musannaf Ibn Abi Shaybah* similar *Ahadith* and practices of *Hadrat 'Umar*, *Hadrat 'Ali*, *'Abdullah bin 'Umar*, *'Abdullah bin 'Abbas*, *'Abdullah bin Zubayr* and *Ibn Abi Laylah* رضي الله عنهم are reproduced.

Imam Sha'bi رحمة الله عليه has said:

كان عمرو على واصحاب رسول الله صلى الله عليه وسلم ينهضون في صلواتهم على صدور اقدامهم

Hadrat 'Umar رضي الله عنه, *Hadrat 'Ali* رضي الله عنه and other Companions of the Messenger used to get up in prayer on the tips of the toes of their feet. (*Musannaf Ibn Abu Shaybah* v1 P 394)

Luqman bin Abu 'Ayyash رضي الله عنه has reported:

قال ادركت غير واحد من اصحاب النبي صلى الله عليه وسلم فكان اذا رفع احدكم من السجدة الثانية في الركعة الاولى والثالثة نهض كما هو ولم يجلس

I have seen many nobles Companions رضي الله عنهم. It was with them that when they got up after the second prostration of the first *raka'ah* and the second prostration of the third *raka'ah*, they stood up directly without sitting down. (*Musannaf Ibn Abi Shaybah* v1 P 395)

Allamah Hafiz Ibn Qayyim Hanbali رحمة الله عليه has stated in *Zad ul-Mi'ad*:

ثم كان صلى الله عليه وسلم ينهض على صدور قدميه وركبتيه متعمدا على فخذه كما ذكر عنه والى وابو هريرة ولا يعتمد على الارض بيديه

The Messenger of Allah صلى الله عليه وسلم used to stand up from the tips of his feet and knees supporting himself at his thighs, as mentioned by *Hadrat Wa'il bin Hujr* رضي الله عنه and *Hadrat Abu Hurayrah* رضي الله عنه and he did not place his hands on the ground. (v1 P 61)

After few lines, he continues:

وقال اخبرني يوسف بن موسى ان ابا امامة سئل عن النهوض فقال على صدور القدمين على حديث رفاعه وفي حديث ابن عجلان ما يدل على انه كان ينهض على صدور قدميه وقدرى عدة من اصحاب النبي صلى الله عليه وسلم وسائر من وصف صلواته صلى الله عليه وسلم لم يذكر هذه الجلسة وانما ذكرت في حديث ابي حميد ومالك بن الحويرث ولو كان هديه صلى الله عليه وسلم فعلها دائما لذكرها كل واصف لصلواته صلى الله عليه وسلم ومجرد فعله صلى الله عليه وسلم لما لا يدل على انها من سنن الصلاة الا اذا علم انه فعلها سنة يقتدى به فيها واما اذا قدر انه فعلها للحاجة لسم يدل على كونها سنة من سنن الصلاة

According to *Yusuf bin Musa* رَحِمَهُ اللهُ someone asked *Hadrat Abu Umamah Bahili* رَضِيَ اللهُ عَنْهُ about rising (from the prostrations). He said: "Rise up from the tips of the toes, according to the *Hadith* by *Rifa'ah* رَضِيَ اللهُ عَنْهُ." We find in the *Hadith* by *Ibn 'Ajlun* رَحِمَهُ اللهُ that *Abu Umamah* رَضِيَ اللهُ عَنْهُ used to rise from the tips of his feet. Many of the Companions رَضِيَ اللهُ عَنْهُمْ have reported this behaviour. And, all those Companions who have described the prayer of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ have not mentioned the *Istirahat*. It is only found in the *Hadith* of *Abu Humayd Sa'adi* رَضِيَ اللهُ عَنْهُ and *Malik bin al-Huwayrith* رَضِيَ اللهُ عَنْهُ. However, if this had been a constant practice of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then all those Companions رَضِيَ اللهُ عَنْهُمْ who have described his prayer would have mentioned it surely. If the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had observed it at (any time), it does not follow that it is part of *sunnah* in prayer unless we learn that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had done it as a *sunnah* and with the intention that it may be imitated. But, if it is conceded that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had done it out of necessity then it cannot be argued that it has become a *sunnah* in prayer. (Zad ul-Mirad v1 P 61)

However, if someone cannot stand up at once (from the prostration) owing to old age or any other constraint, he may sit down first and then arise as is indicated in the narration of *Malik bin al-Huwayrith* رَضِيَ اللهُ عَنْهُ and *Abu Humayd Sa'adi* رَضِيَ اللهُ عَنْهُ. What is wrong is to suppose that it is necessary to sit down and that it is *sunnah*. It is not *sunnah*. It is just that there is a relaxation for the disabled people. We can see from the name, *Jalsah Istirahat*, that is

a moment of rest but a prayer cannot be offered taking rest during it unless a person is helpless.

One Raka'ah Is Observed

In this way, the worshipper has observed one *raka'ah*. He will offer the remaining *raka'at* in the same manner. The only difference is that *Thana* is not recited in the second *raka'ah* and, in the *fard* prayers, another *surah* is not recited after *surah al-Fatihah* in its third and fourth *raka'at*. In the *sunah* and optional prayers, there is recital from the Qur'an after *surah al-Fatihah* in all its *raka'at*. After every two *raka'at*, there is a *Qa'dah* (a sitting) but if the prayer is made up of only two *raka'at* then the *Qa'dah* will be its last *Qa'dah*. If the prayer comprises three or four *raka'at*, the *Qa'dah* after the second *raka'ah* is the first *Qa'dah* and the one at the third or fourth is its final *Qa'dah*. When the worshipper is through the final *Qa'dah*, he will offer the salutation and his prayer will be over.

THE FIRST QA'DAH AND THE LAST QA'DAH

The First Qa'dah

The manner of sitting is the same in the *Qa'dah ula* (first sitting) and the *Qa'dah akhirah* (final sitting) and it is the same as one sits between the two prostration's. The right foot is retained erect while the left is stretched on the ground and the worshipper sits on it. This is how *Hadrat 'Aishah* رَضِيَ اللهُ عَنْهَا described the sitting of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while reciting the *Tashahhud* whether it is in the first sitting or the final sitting. The *Hadith* is as follows:

وكان يقول في كل ركعتين التحية وكان يفرش رجله اليسرى ويصب
رجله اليمنى وكان ينهى عن عقبة الشيطان وينهى أن يفرش الرجل
ذراعيه الخراش السبع وكان يختم الصلوة بالتسليم

At (the end of) every two *raka'at*, the Prophet صلى الله عليه وسلم recited the *at-Tahiyat*. He would stretch his left foot and keep the right erect. He forbade the sitting in the manner of the devil. He also disallowed the placing of both arms on the ground like animals. And, he finished his prayer with salutation. (Muslim v1 P 194)

Hadrai Wa'il bin Hujr رضى الله عنه has reported:

صليت خلف رسول الله صلى الله عليه وسلم فلما قعد وتشهد فرش قدمه
اليسرى على الأرض وجلس عليها رواه سعيد بن منصور والطحاوى
واسناده صحيح

I prayed behind the Messenger of Allah صلى الله عليه وسلم. When he sat down for the *Tashahhud*, he stretched his left foot on the ground and sat on it.

This has been narrated by *Sa'id bin Mansur Tahwi* and the line of transmission is sound. (*Athar us-Sunan* v1 P 123)

A *Hadith* on the same subject is found also by *Wa'il bin Hujr* رضى الله عنه in *Tirmizi* (v1 P 38)

Hadrat Abdullah bin 'Umar رضى الله عنه has said:

من سنة الصلوة ان تنصب القدم اليمنى واستقبله باصابعها القفص
والجلوس على اليسرى

It is one of the *sunnah* in prayer that the right foot is kept erect, its toes facing the *Qiblah* and the left foot is sat upon. (*Nasai* v1 P 173)

These *Ahadith* make it very clear that whenever the *tashahhud* is recited – whether in – between prayer (*qa'dah-Ula* or at the end of it *qa'dah-akhirah*) – the manner of sitting is alike. It is not that the style of sitting is different each time¹.

Tashahhud

The meaning of *tashahhud* is to 'bear witness.' It is called *tashahhud* from the *Kalimah Shahadat* that is recited at its end. It is recited both in the *Qa'dah ula* and the *Qa'dah akhirah*.

Hadrat Abdullah bin Mas'ud رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said:

فاذا صلى احدكم فليقل التحيات لله اع

When one of you offers prayers, he must say *at-tahiyatu lillah* (to the end).

¹ Some *Ahadith* direct the worshipper to stretch his left foot towards his right side and to sit on his left buttock. This is a relaxation for old people or those facing some disability. In normal conditions, the sitting posture is assumed in the manner described above in both the *qa'dahs*.

After that the Holy Prophet صلى الله عليه وسلم taught the entire *tashahhud* in this way:

التحيات لله والصلوات والطيبات عليك ايها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله

All adorations of the tongue are for Allah as also the adorations be of the body, and the good works. Peace be on you, O Prophet, and the mercy of Allah and His blessings. Peace is on us and on the upright worshippers of Allah. I bear witness that there is no god save Allah, and I bear witness that *Muhammad* is His slave and His messenger. (*Bukhari* v1 P 115, *Muslim* v1 P 173)

The *tashahhud* is recited in a whisper (*Abu Dawood* v1 P 158, *Tirmizi* v1 P 38)

Pointing The Forefinger In Tashahhud

When reciting لا اله الا الله (There is no god) the little finger and the ring finger are joined, and a ring is formed with the thumb and the middle finger, and the finger of *shahadah* (the forefinger) is raised towards the sky. Then when reciting الا الله (except Allah), the finger of *shahadah* is lowered. The worshipper may then continue to sit in this manner till the end.

عن وائل بن حجر قال رأيت النبي صلى الله عليه وسلم قد حلق الأقسام والوسطى ورفع التي تليها يدعو بها في الشهاد

It is reported by *Hadrat Wa'il bin Hujr* رضي الله عنه: "I saw the Messenger of Allah صلى الله عليه وسلم that

he formed a circle with his thumb and middle-finger and raised the finger that is between these two (the finger of *shahadah* or forefinger). He pointed out with it in *tashahhud*" (*Ibn Majah* P 66)

Malik bin Numayr al-Khuza'i رحمه الله عليه has said on the authority of his father:

رأيت النبي صلى الله عليه وسلم واضعا يده اليمنى على فخذه اليسرى في الصلوة يشير بإصبعه

I saw the Messenger of Allah صلى الله عليه وسلم place his right hand on his right thigh in prayer and point out with its finger. (*Ibn Majah* P 66, *Nasai* v1 P 187, *Abu Dawood* v1 P 158)

The *tashahhud* is the oral declaration of the unity of Allah and the pointing out with the finger is its practical confirmation. The Holy Prophet صلى الله عليه وسلم has said:

هي اشد على الشيطان من الحديد يعني السبابة رواه احمد

It (the pointing with the finger of *shahadah*) is more effective on the devil than a sharp sword. (*Mishkat* v1 P 85.)

There Is No More Than Tashahhud In Qa'dah Ula

After he has recited the *tashahhud* in the first sitting, the worshipper must rise up and observe the remaining prayer – its third and fourth *raka'at* as much as it is made up of.

Hadrat Abdullah bin Mas'ud رضي الله عنه has said

علمني رسول الله صلى الله عليه وسلم التهديد في وسط الصلوة وأخبرها
فإذا كان وسط الصلوة خفض إذا فرغ من التشهد وإذا كان آخر الصلوة
دعا لنفسه بما شاء

The Messenger of Allah صلى الله عليه وسلم taught me the *tashahhud* to recite it in the middle of the prayer and at the end of it. When he was in the middle of the prayer, he would get up after he had recited the *tashahhud* but if he were at the end of prayer he would make whatever supplication he chose for himself. (*Musnad Ahmad* v1 P 459)

Blessings On The Prophet And Supplication In The Qa'dah Akhirah

After he has recited the *tashahhud* in the final sitting, the worshipper must invoke blessings on the Prophet صلى الله عليه وسلم in the following words that the Prophet صلى الله عليه وسلم taught his Companions رضي الله عنهم when they asked him about it.

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم
إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما
باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allah! Shower blessings on *Muhammad* and on the family of *Muhammad* as You did shower blessings on *Ibrahim* and on the family of *Ibrahim*. Surely, You are Praiseworthy, Glorious. O Allah! Bestow favour on *Muhammad* and on the family of *Muhammad* as You did bestow favour on *Ibrahim* and on the

family of *Ibrahim*. Surely, You are Praise worthy, Glorious. (*Bukhari* v2 P 940, *Mishkat* v1, P 86.)

After having invoked blessings on the Prophet صلى الله عليه وسلم, the worshipper must make his supplication. The first khalifah, *Hadrat Abu Bakr* رضي الله عنه learnt it from the Messenger of Allah صلى الله عليه وسلم and conveyed it to us:

اللهم اني ظلمت نفسي ظلما كثيرا ولا يغفر الذنوب الا انت فاغفر لي
مغفرة من عندك وارحمي انك انت الغفور الرحيم

O Allah! I have wronged myself much and there is none to forgive sins but You. So forgive me – a forgiveness from You. And have mercy on me. Surely, You! You are the Forgiving, the Merciful. (*Bukhari* v1 P 115)

Salutation And End Of Prayer

Once he has made this supplication, the worshippers must offer the salutation. He must turn his face first to the right and say السلام عليكم ورحمة الله (Peace is on you and the mercy of Allah). Then he must turn his face to the left and say السلام عليكم ورحمة الله (Peace is on you and the mercy of Allah). The prayer is completed on having offered salutation on both the sides.

عن عامر بن سعد عن ابيه قال كنت اري رسول الله صلى الله عليه وسلم
يسلم عن يمينه وعن يساره حتى اري بياض خده

'Amir bin Sa'd has reported on the authority of his father. He had said: I used to see the Messenger of Allah صلى الله عليه وسلم turn to the right

side and left in salutation to such an extent that I could see the whiteness of his cheek. (Muslim v1 P 216)

Abdullah bin Mas'ud رضى الله عنه has said:

ان النبي صلى الله عليه وسلم كان يسلم عن يمينه وعن يساره السلام عليكم ورحمة الله حتى رنى بياض خده

The Messenger of Allah صلى الله عليه وسلم would turn to his right and left in salutation (saying) السلام عليكم (Peace be on you and the mercy of Allah) (Peace be on you and the mercy of Allah) to such an extent that the whiteness of his cheek was visible. (Tirmizi v1 P 39, Nasai v1 P 194)

After The Salutation

Zikr (Remembrance And Invocation)

We know of various words of invocation, supplication and remembrance from the Messenger of Allah صلى الله عليه وسلم after the salutation ending prayer. It is open to the worshipper to recall what he chooses and according to the opportunity available to him.

كان رسول الله صلى الله عليه وسلم اذا انصرف من صلاته استغفر ثلثا وقال اللهم انت السلام ومنك السلام تباركت يا ذا الجلال والاكرام

After the Messenger of Allah صلى الله عليه وسلم turned in salutation to end prayer, he would repeat the *Istighfar* three times (I seek the forgiveness of Allah) and he would make this supplication: "O Allah! You are Peace, and Peace comes from You. Blessed are You, O Owner of glory and honour. (Muslim v1 P 218)

Sometimes, the Prophet صلى الله عليه وسلم simply made this supplication and no more: O Allah! You are Peace, and Peace comes from You... (To the end). (Ibid)

Hadrat Mughirah bin Sha'bah رضى الله عنه has reported that after every *fara* prayer, the Messenger of Allah صلى الله عليه وسلم recited these words:

لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شئ
قدير . اللهم لا مانع لما أعطيت ولا معطي لما منعت ولا ينفع ذا الجند منك
الجند

There is no one worthy of worship beside Allah, the One. He has no partner. Kingdom belongs to Him and to Him praise is due, and He is over all things Powerful. O Allah! There is no one to deny what You give, or to give what You deny. And riches cannot avail a wealthy person with You. (Bukhari v1 P 117, Muslim v1 P 218)

Hadrat Sa'd رضي الله عنه used to teach the following words to his sons and tell them that the Messenger of Allah صلى الله عليه وسلم was accustomed to recite them after prayer:

اللهم اني اعوذ بك من الجبن واعوذ بك من البخل واعوذ بك من
ارذل العمر واعوذ بك من فتنة الدنيا وعذاب القبر

O Allah! I seek refuge in You from cowardice and I seek refuge in You from miserliness and I seek refuge in You from the vilest kind of life and I seek refuge in You from the trials of the world and the punishment in the grave. (Bukhari v2 P 942, Mishkat v1 P 88)

Hadrat 'Ali رضي الله عنه has reported that the Messenger of Allah صلى الله عليه وسلم said: "Recite the *ayat ul-Kursi* (verse 255 of *al-Baqarah*) after every prayer. Only death is between the person who does so and his going to Paradise and nothing else." (Mishkat v1 P 89.)

Hadrat Ka'b bin 'Ujrah رضي الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said:

If anyone recites thirty three times سبحان الله (Glory be to Allah), thirty three times الحمد لله (Praise be to Allah) and thirty four times الله اكبر (Allah is the Greatest), he will never face disappointment or failure. (Muslim v1 p219.) This is also known as *Tasbeih-e-Fatimah* because the Messenger of Allah صلى الله عليه وسلم had taught these words to Hadrat Fatimah رضي الله عنها.

When a prayer is followed by *sunnah* prayer – e.g. *Zuhr*, *Maghrib*, *'Isha* – then these words may be recited after observing the *sunnah* prayer. This is because the *sunnah* may not be delayed. It is *mustahabb* to recite these words and it is not correct to delay the *sunnah* in pursuing the *mustahabb*. As for prayers that have no *sunnah* after them, like the *Fajr* and *'Asr*, these words may be recited after observing the *fard*.

Making A Supplication

A supplication made after prayer is granted.

عن ابي امامة قال قيل يا رسول الله أى الدعاء اسمع قال جوف الليل
الاخر ودبر الصلوة المكتوبات

It is reported by Hadrat Abu Umamah Bahili رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم was asked by someone: O Messenger of Allah! Which supplication is most heard and granted? He said: (The one made) at the end of the night and (the one) after *fard* prayer. (Tirmizi v2 P 188)

Prayer is a superior form of worship and supplication is the essence of worship. Hadrat Anas رضي الله عنه has reported:

قال رسول الله صلى الله عليه وسلم الدعاء مخ العبادة

The Messenger of Allah صلى الله عليه وسلم said: Supplication is the pith of worship. (Tirmizi v2 P 173.)

Thus how insensible it is for one to engage him in worship but neglect its core or essential part. Every Muslim must make a supplication after he has offered prayer. In this way, he will enjoy the benefit of worship as well as its pith.

To Raise Hands In Supplication

A person who makes a supplication must raise his hands and, after having made it, wipe them over his face. *Hadrat Salman Farsi* رضي الله عنه has reported that the Messenger of Allah صلى الله عليه وسلم said:

ان ربكم حي كريم يستحي من عبده اذا رفع يديه ان يردهما صفرا

Your Lord is fair and impartial, and generous and is ashamed to turn away empty the hands of a servant when he raises them to Him. (Abu Dawood v1 P 225)

Hadrat Umar bin al-Khattab رضي الله عنه has said:

كان رسول الله صلى الله عليه وسلم اذا رفع يديه في الدعاء لم يخطها حتى يمسح بهما وجهه

When the Messenger of Allah صلى الله عليه وسلم raised his hands in supplication, he would not bring them down until he had wiped his face with them. (Tirmizi v2 P 174)

According to *Hadrat Anas* رضي الله عنه:

كان رسول الله صلى الله عليه وسلم يرفع يديه في الدعاء حتى يرى باض ابطينه رواه البيهقي

The Messenger of Allah صلى الله عليه وسلم raised his hands in supplication so that the whiteness under his armpits was visible. (Mishkat v1 P 196)

It is reported by *Sa'ib bin Yazid* رضي الله عنه:

ان النبي صلى الله عليه وسلم كان اذا دعا فرقع يديه مسح وجهه بيديه رواه البيهقي

When the Prophet صلى الله عليه وسلم made supplication and raised his hands, he wiped his face with them. (Ibid)

Abdullah bin Abbas رضي الله عنه has said:

المسئلة ان ترفع يديك حد ومكبته او نحوها

The way to make a supplication is to raise both your hands in line with your shoulders or thereabouts.

The Ahadith On Raising Hands To Make A Supplication After Prayer

Let us now see few *Ahadith* on making supplication after prayer with the hands raised:

عن الفضل بن عباس قال قال رسول الله صلى الله عليه وسلم الصلوة مفتي مفتي تشهد في كل ركعتين وتخشع وتضرع وتسكن وتقع بديك

يقول ترفعهما الى ربك مستقبلا بطولهما وجهك وتقول يا رب يسارب
ومن لم يفعل ذلك فهو كذا او كذا قال ابو عيسى وقال غير ابن المبارك في
هذا الحديث من ام يفعل ذلك فهو خداج

According to *Fadl bin Abbas* رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said: Prayer is in two's. The *tashahhud* is to be recited at every two *raka'at*. Be submissive and humble and show your helplessness. And raise your two hands towards your Lord so that the palms face you (and make supplication) and say: My Lord, my Lord! As for the one who does not do this, his prayer is like that and that. In another version it is reported: Who does not do so, his prayer is defective and incomplete. (*Tirmizi* v1 P 50, *Sahih Ibn Khazimah* v2 P 220, *Ibn Majah* P 95)

The following is the report of *Aswad bin 'Amir*

صليت مع رسول الله صلى الله عليه وسلم الفجر فلما سلم انخرف ورفع
يديه ودعا

I prayed the *Fajr* prayer behind the Messenger of Allah صلى الله عليه وسلم. When he finished it with the salutation, he turned himself, raised his hands and made a supplication. (*a'la us-Sunan* v3 P 207, *al-mu'ajam al-Kabir Tabarani* v2 P 202)

Hadrat Abu Hurayrah رضى الله عنه has said:

ان رسول الله صلى الله عليه وسلم رفع يديه بعد ما سلم وهو مستقبل
القبلة فقال اللهم خلص الوليد بن الوليد اخرجه ابن ابى خاتم

After he had turned in salutation, the Messenger of Allah صلى الله عليه وسلم raised his hands while he was yet facing the *Qiblah* and supplicated: "O Allah! Save Walid bin Walid." (*Ma'arif-us-Sunan* v3 P 122)

Apart from this we find evidence that hands are raised when making collective or individual supplication after the *fard* prayer in these narration's: By *Hadrat Anas* رضى الله عنه in *'Amal al Yaum wal laylah*, *Hadrat Abdullah bin 'Abbas* رضى الله عنه in *Tabarani's al-Mu'ajam al-Kabir* and *Hadrat Habib bin Salmah al-Damari* رضى الله عنه in *Kanz ul-'Ummal* v1 P 133. (Details may be seen in *A'la us-Sunan* v3 P 211 and *Ma'arif-us-Sunan* v3 P 122.)

Imam's Turning Himself

The *Imam* is permitted to turn himself to the right or left or towards the *muqtadi's* after the salutation. This is more particular after those prayers when a prolonged *zikr* is undertaken, say for instance, the *Fajr* and *'Asr* prayers when *Tasbih Fatimah* is recited generally. At such times, the *Imam* must turn himself so that the late comers may not be in any doubt whatsoever about the congregational prayer being over or in progress. We have evidence of turning oneself in this manner in the practice of the Messenger of Allah صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم turned sometimes to the right, sometimes to the left and at other times towards the followers behind him.

Hadrat Samarah bin Jundub رضى الله عنه has reported:

كان النبي صلى الله عليه وسلم اذا صلى صلاة اقبل علينا بوجهه

When he finished prayer, the Messenger of Allah صلى الله عليه وسلم turned himself towards us. (Bukhari v1 P 117)

Bara' bin 'Azib رضى الله عنه said. We used to prefer to stand behind the Prophet صلى الله عليه وسلم at the right side because when he finished prayer with the salutation, the Prophet صلى الله عليه وسلم would sit facing the right side. (Abu Dawood v1 P 106)

Abdullah bin Mas'ud رضى الله عنه said:

لا يجعل احدكم للشيطان شيئا من صلواته يسرى ان حقا عليه ان لا يصرف الا عن يمينه لقد رأيت رسول الله صلى الله عليه وسلم كنسرا يصرف عن يساره

Do not let anyone of you allow the devil a share in his prayer and suppose that he has to turn only to the right. Indeed, I have seen the Messenger of Allah صلى الله عليه وسلم sit facing the left side. (Bukhari v1 P 118)

In another version reported by Hadrat Abdullah bin Mas'ud رضى الله عنه himself we are told only that the door of the room of the Holy Prophet صلى الله عليه وسلم fell towards the left side so that he would get up and go into his room. (Mishkat v1 P 88) Nevertheless, we learn that it is not correct to appoint any one side towards which one may turn, like the right side. To do so is to appoint a share for the devil in our prayer.

Change Place To Observe Sunnah Prayer

If there is *sunnah* prayer after the *fard*, then it is more excellent to change places before observing the

sunnah. Such prayers are *Zuhr*, *Maghrib*, and *'Isha*. On the Day of Resurrection, the other place too will bear witness in favour of the worshipper. The *Imam* and the *muqtadi* must all change places provided it is done easily. At the same time, there must be a gap between two prayers so that it does not happen that while one prayer is hardly over, the worshipper forms an intention to begin another at once. This may be done in a number of ways. For instance, after the worshipper has offered a prayer, he may involve *Istighfar* (seek forgiveness), or make a supplication or move away a little from his place, or talk to someone.

عن الارزق بن قيس قال صلى بنا امام لنا امام لنا يكتئ ابارمسة قال صليت هذه الصلوة اوصل هذه الصلوة مع رسول الله صلى الله عليه وسلم قال وكان ابو بكر وعمر يقومان في الصف المقدم عن يمينه وكان رجل قد شهد التكبير من الصلوة فصلى نبي الله صلى الله عليه وسلم ثم سلم عن يمينه ويساره حتى رأينا بياض خديه ثم انفتل كأنه انفتل الى رمنة يعنى نفسه فقام الرجل الذى ادرك معه التكبير الاوى من الصلوة يشفع فوثب عمر فاخذ بمكتبيه فبهزه ثم قال اجلس فانه لن يهلك اهل الكتاب الا انه لم يكن بين صلواتهم فصل فرجع الى صلى الله عليه وسلم يصوره فقال اصاب الله بك يا ابن الخطاب

Al-Azraq bin Qays said that Abu Rimtha رضى الله عنه led them in prayer and then said: "I prayed this prayer, or like this, with the Messenger of Allah صلى الله عليه وسلم. Hadrat Abu Bakr and Hadrat Umar رضى الله عنه Hadrat Abu Bakr and Hadrat Umar رضى الله عنه were also there in the first row to the right of the Prophet صلى الله عليه وسلم. There was a man in prayer right from the first *Takbir*. The Prophet of Allah صلى الله عليه وسلم led the prayer and then turned in salutation, now to the right and

then to the left so that we could see the whiteness of his cheeks and then turned him as I have turned. That man, who had been in prayer from the *Takbir Ula*, got up to offer another prayer, *Hadrat Umar* رضى الله عنه leaped up and seized him by the shoulders, shook him and said: Sit down! Because the People of the Book were ruined for no other reason but that there was no interval between their prayers. The Prophet صلى الله عليه وسلم raised his eyes and said: Allah has guided you to the truth, O *Ibn al-Khattab*." (*Abu Dawood* v1 P 160.)

Hadrat Abu Hurayrah رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said, "You people are wanting in moving a little forward or behind, or right or left, (after the *fard* prayer) before offering the optional prayer." (*Ibid*.)

Here is a *Hadith* on the subject of the *Imam* changing his place:

عن العطاء الخراساني عن المغيرة قال قال رسول الله صلى الله عليه وسلم لا يصلي الإمام في الموضع الذي صلى فيه حتى يتحول

'*Ata Khurasani* has reported from *Hadrat Mughirah* رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: The *Imam* must not pray at the same place where he has prayed before but should change his position. (*Abu Dawood* v1 P 107)

Difference in A Woman's And A Man's Prayer

The difference in the physical built of a woman and a man is reflected in laws and rulings of *Shari'ah*. These laws may pertain to purification, *Hajj* or fasting, a woman's femininity is respected in one or the other law.

In the same way, there is some difference in the worship that is most significant in Islam, prayer. The manner of observance is different, as are the rules of observance.

Ponder over it! The Friday and 'Eid prayers are *fard* for men but not for women (*Mishkat* v1 P 122, *Ibn Majah* P 94). It is more virtuous and rewarding to a man he offer his prayer at the mosque in a congregation and the *Ahadith* have laid great emphasis on it. On the other hand, it is more virtuous and rewarding to a woman if she prays in a remote corner of her home, and she is urged to do it. (*Abu Dawood* v1 p100, *Musnad Ahmad* v2 P 297, *Tabarani's al-Mu'ajjam al-Kabir*.)

This is to say that a woman is kept away from crowded places. She is protected from every such place where there is a danger to her feminine character or she is likely to have an adverse influence.

In the same way, a woman is required to observe the veil and she is told in different ways not to let her body

curves be apparent. She is commanded to conceal her body before others to a maximum extent.

Thus, the manner of prayer for women is different at certain points. The aim in having the difference is to observe the veil and that her femininity is not apparent. For example, she must raise her hands only to her shoulders while they are covered with a sheet while men are allowed to do so only in winter when they have a sheet etc over them. (Hadith Wa'il رضى الله عنه Abu Dawood v1 P 121). Men are required to keep their belly away from the thighs and arms away from the armpits when they prostrate but the women have to keep them together. Similarly, the elbows of men must be raised from the ground but women must stretch them on the ground. In the sitting posture, men must sit on their left foot, keeping the right foot erect on its toes. Women, however, must sit on their left buttock and stretch both feet to the right side. Men are required to recite audibly in certain prayers but a woman will never recite in an audible voice because her voice too is to be concealed. Many verses of the *Qur'an* and many *Ahadith* bear this out.

Let us now see a few *Ahadith* that point out to the difference in the manner of prayer of women and men because of her femininity and the observance of veil.

Yazid bin Habib رضى الله عنه has reported:

ان رسول الله صلى الله عليه وسلم مر على امرأتين تصليان فقال اذا سجدتما فضعما بعض اللحم الى الارض فان المرأة ليست في ذلك كالرجل

The Messenger of Allah صلى الله عليه وسلم passed by two women who were engaged in prayer. He said: When you prostrate yourself, let part of your body rest on the ground because the rules

in this case for women and men is not alike. (Marasil Abu Dawood P 8)

'Abdullah bin 'Umar رضى الله عنه has quoted the Holy Prophet صلى الله عليه وسلم as saying:

واذا اسجدت الصف بطنها يفضيها كاستر ما يكون لها

When a woman prostrates herself she must attach her belly to the thighs in a way that she is most concealed. (Kanz ul 'Ummal v4 P 117 with reference to Bayhaqi and Ibn 'Adi.)

Think over it! How clearly the Prophet صلى الله عليه وسلم has referred to the evil of a woman! Surely, it is a fundamental requirement.

We find in *al-Mughni*

قال على رضى الله عنه اذا صلت المرأة فلتحفز ولتضم فخذها

Hadrat 'Ali رضى الله عنه said that when a woman prays she should sit on her buttock and keep her thighs together. (V1 p562)

Then, we find on the same page:

وعن ابن عمر رضى الله عنه انه كان يامر النساء ان يترعن في الصلوة

Hadrat 'Abdullah bin 'Umar used to command women that they should sit on all their limbs, feet stretched to the right.

The reason for this command was that women might observe maximum concealment of their body in prayer.

All leading scholars have paid due respect to this basic difference in the prayer of women and men (on the basis of the veil)

وتسدل رجلها فتجعلهما الى جانب يمينها قال احمد والسدل اعجب الى

A woman must observe *sadel*; that is spread her feet to her right side.... *Imam Ahmad bin Hanbal* رحمه الله عليه said: "In my view *sadel* is more suitable for a woman to adopt." (al-Mughni v1 P 562)

Some instances of the behaviour of the Companions رضي الله عنهم are reproduced from *Musannaf Ibn Abu Shaybah* regarding the prayer of women.

i) *Hadrat 'Ata* رحمه الله عليه has said:

ان للمرأة هيئة ليست للرجل

Woman has a special nature that a man does not.
(v1 P 239)

ii) *Hadrat Umm-e-Darda* رضي الله عنها would raise her hands at the *Takbir Tahrimah* thus:

ترفع كفيها حد ومنكبيها حين تفتح الصلوة

Raised the palms opposite to the shoulders when she began prayer. (Ibid)

عن ابراهيم قال اذا سجدت المرأة فلترق بطنها بفخذيهها ولا ترفع عجزها دلا تخاف كما يخاف الرجل

iii) According to *Ibrahim Nakh'i* رحمه الله عليه when a woman prostrates herself she may attach her belly to her thighs and not raise her buttocks and she may not keep her organs apart as men do. (Ibid.)

Similar *Hadith* are attributed to *Hadrat 'Ali* رضي الله عنه and *Hadrat 'Abdullah bin 'Abbas* رضي الله عنه. (*Musannaf Ibn Abi Shaybah* v1 PP 270-271.)

Redeeming Missed Prayers

If a worshipper misses a prayer, he will have to redeem it at the first opportunity. The obligation does not cease until he has made up for the omission. He may have omitted to offer the prayer intentionally or through forgetfulness. He may have overslept. Whatever the reason, he must make amends.

The command of Allah found in the Qur'an profusely *اتمروا الصلاة* (and establish prayer) applies in situations when prayer has been omitted for some reason as it does in situations when it is the right time of prayer. Prayer will have to be observed at any rate. If it is not offered at its correct time, it will have to be redeemed because it is a debt the worshipper has to pay and, if he does not offer prayer, the debt remains unpaid. He must worry about setting it at the earliest opportunity. The Holy Prophet *صلی اللہ علیہ وسلم* has said:

فاقضوا الله فهو احق بالوفاء

Repay the loan to Allah. He is more entitled to receive it back. (Nasai v2 P 3)

We see in another *Hadith*

فدين الله احق

The debt of Allah is more worthy of being repaid. (Nasai v2 P 4)

The Hadith by Hadrat Anas رضي الله عنه tells us:

قال نبي الله صلى الله عليه وسلم من نسي صلاة أو نام عنها فكفارتها أن يصليها إذا ذكرها

The Prophet of Allah صلى الله عليه وسلم said: "If anyone forgets to offer prayer or has overslept, then the expiation is that he must offer it when he remembers." (Muslim v1 P 241, Bukhari v1 P 84)

There is another Hadith:

إذا رقد أحدكم عن الصلاة أو غفل عنها فليصلها إذا ذكرها فإن الله عز وجل يقول أقم الصلاة لذكري

If anyone misses prayer through sleep or is unmindful of it, then he must observe it when he remembers because Allah the Exalted says: *And establish prayer for My remembrance.* (Ibid.)

If a number of prayers have been omitted, then these must be made up in proper sequence. We know that during the *Ghazwah Khandaq* (Battle of Trench), the Holy Prophet and his Companions رضي الله عنهم could not offer three prayers - *Zuhr*, *Asr*, *Maghrib*. At the time of *Isha*, the Prophet صلى الله عليه وسلم redeemed them in proper sequence. He offered the *Zuhr* first, then the *Asr* and finally the *Maghrib* before offering the *Isha*. He did not offer the *Isha* prayer first although it was time for *Isha* but made up the missed prayers first. In doing so, the Holy Prophet صلى الله عليه وسلم made it clear that if the missed prayers are five or less

than five, then these prayers will be offered in their sequence and receive preference over the current prayer during whose period the redemption is made.

عن أبي عبيدة بن عبد الله بن مسعود قال قال عبد الله أن المشركين شغلوا رسول الله صلى الله عليه وسلم عن أربع صلوات يوم الخندق حتى ذهب من الليل ما شاء الله فامر بلال لا فلاذن ثم أقام فصلى الظهر ثم أقام فصلى العصر ثم أقام فصلى المغرب ثم أقام فصلى العشاء

Abu 'Ubaydah رحمه الله عليه has reported from his father *'Abdullah bin Mas'ud* رضي الله عنه that the idolaters kept the Messenger of Allah صلى الله عليه وسلم away from observing four prayers during the Battle of Trench. So much of the night passed away as Allah willed. Then the Prophet صلى الله عليه وسلم commanded *Hadrat Bilal* رضي الله عنه and he called the *Azan* and then the *Iqamah*. The *Zuhr* was observed. The *Iqamah* was called again and the *Asr* was observed. Again the *Iqamah* was called and the *Maghrib* prayer was offered. Once again, the *Iqamah* was called and the *Isha* prayer was offered. (Tirmizi v1 P 25, Nasai v1 P 102)

Imam Tirmizi رحمه الله عليه has entitled the Chapter on this Hadith thus:

باب ما جاء في الرجل تفوته الصلوة بايتين يبدأ

If anyone has missed a number of prayers then with, which prayer must he begin redeeming them?

Imam Nasai رحمه الله عليه have entitled the Chapter in this way: باب كيف يقضى الغائبات من الصلوة. How may missed prayers be redeemed?

This incident of missing the prayer is also found in *Bukhari* (v1 P 84) and *Muslim* (v1 P 227). However, they have not gone into much detail but have touched upon it briefly. We do find that they have reported that the Prophet صلى الله عليه وسلم offered the 'Asr prayer before *Maghrib* although it was past sunset. This also supports the contention that a missed prayer must be offered before a current prayer (to maintain the sequence). *Bukhari* has entitled its Chapter thus:

باب قضاء الصلوات الاولى فالاولى

Chapter on sequence of prayers – The one proceeding in time is offered first.

In short, in this behaviour of the Prophet صلى الله عليه وسلم we find that in redeeming missed prayers too sequence must be maintained. We also have heard the saying of the Prophet صلى الله عليه وسلم:

صلوا كما رأيتموني أصلي

Pray as you see me pray. (*Bukhari* v1 P 88)

We learn, therefore, that in following the *sunnah* of the Prophet صلى الله عليه وسلم we must offer missed prayers in their sequence.

Besides, it is evident from the fore-mentioned *Hadith* of *Hadrat Anas bin Malik* that consecutiveness is observed in offering missed and current and the missed

prayer takes precedence over the current because the Prophet صلى الله عليه وسلم has said:

ان يصلها اذا ذكرها

...that he offers it when he remembers. (*Muslim* v1 P 241)

That is to say that a missed prayer should be offered whenever it is remembered (provided it is not a time when prayers are disallowed). Of course, one may remember it at the time of another prayer and in such cases it must be offered before the current prayer. After one is over with it then he may offer the current prayer. If a worshipper remembers that missed prayer while offering a regular prayer at its current time then he must first complete the regular prayer, then offer the missed prayer and then repeat the current prayer. This is apparent from the *Hadith* of *Hadrat 'Abdullah bin 'Umar* رضي الله عنه.

عن نافع عن ابن عمر انه كان يقول من نسي صلوة من صلاته فلم يذكرها الا وهو مع الامام فاذا سلم الامام فليصل صلوته التي نسي ثم ليصل بعدها الصلوة الاخرى

Nafi رحمه الله عليه has said that *Hadrat 'Abdullah bin 'Umar* رضي الله عنه used to say that if anyone forgets one of his prayers and remembers it while he is offering a prayer behind the *Imam* then he must redeem it when the *Imam* turns in salutation at the end of his prayer. Then, after that he must offer the other prayer (the one offered behind the *Imam*). (*Muwatta Imam Muhammad* P 135)

This *Hadith* is found in *Dar Qutni* and *Bayhaqi* too. Some have transmitted it *marfoo'* while others *mawquf*. The words of *Dar Qutni* etc are:

ثم ليصل التي ذكرها ثم ليعد التي صلى مع الامام

Then he may offer the prayer that he remembered and then repeat the one he offered behind the *Imam*.

We find a *Hadith* on this subject in *Tahawi* (v2 P 225).

The Witr Prayer

Witr Comprises Three Raka'at

Witr means an odd number. This prayer is called *Witr* because it comprises three *raka'at* and three is an odd number. Let us see the *Ahadith* and behaviour of the Companions رضي الله عنهم pointing to three *raka'at* in *Witr*.

The Ahadith

- i) It is reported by *Abu Salmah bin Abdur Rahman bin Auf* and reproduced in *Bukhari* (v1 p154), *Muslim* (v1 P 254), *Nasai* (v1 P 248), *Abu Dawood* (v1 P 205), *Muwatta Imam Malik* (P 44), and *Musnad Ahmad* (v6 P 36).

انه سأل عائشة رضي الله تعالى عنها كيف كان صلوة رسول الله صلى الله عليه وسلم في رمضان قالت ما كان رسول الله صلى الله عليه وسلم يزيد في رمضان ولا في غيره على احدى عشرة ركعة . يصلي اربعا فلا تسئل عن حسنتين وطوفن ثم يصلي اربعا فلا تسئل عن حسنتين وطوفن ثم يصلي ثلاثا

Someone asked *Hadrat 'Aishah* رضي الله عنها about the prayer of the Messenger of Allah صلى الله عليه وسلم in Ramadan. She said: The Messenger of Allah صلى الله عليه وسلم did not pray more than eleven

raka'at in the month of Ramadan or at any other time. He offered four *raka'at* very beautiful and prolonged. These were followed by another four again very beautiful and prolonged. Then he offered three (*raka'at*).

The four *raka'at* followed by four – eight in all – comprised the *Tahajjud* prayer and the three were *Witr* brought out in the saying: 'Then he offered three.' *Imam Nasai* have placed this *Hadith* in the chapter entitled: *باب كيف يؤتى الوتر ثلاثاً* (How to offer three *raka'ats* of *Witr*?). This *Hadith* makes it clear that the Holy Prophet صلى الله عليه وسلم observed three *raka'at* in *Witr* during Ramadan and even in other months.

ii) In the same chapter (How to offer three *raka'ats* of *Witr*?), *Imam Nasai* has narrated another *Hadith* again by *Hadrat 'Aishah* رضي الله عنها (*Nasai*, v1 P 248):

عن سعد بن هشام ان عائشة حدثته ان رسول الله صلى الله عليه وسلم كان لا يسلم في ركعتي الوتر

Sa'ad bin Hisham رضي الله عنه has reported on the authority of *Hadrat 'Aishah* رضي الله عنها that the Messenger of Allah صلى الله عليه وسلم did not make the salutation after two *raka'at* of *Witr*.

iii) This very *Hadith* by *Hadrat 'Aishah* رضي الله عنها is found in *Mustadrak Hakim* in these words:

كان رسول الله صلى الله عليه وسلم في الركعتين الاوليين من الوتر.

The Messenger of Allah صلى الله عليه وسلم did not make the salutation in the first two *raka'at* of *Witr*. (v1 P 304)

Imam Hakim has added his assessment of this *Hadith* that it is on the standard of *Bukhari* and *Muslim* (*ibid.*). *Allamah Zahbi* has supported the view of *Hakim* in *Talkhis Mustadrak*.

عن محمد بن علي عن ابيه عن جده عن النبي صلى الله عليه وسلم انه قام من الليل فاستاك ثم صلى ركعتين ثم نام ثم قام فاستاك ثم قوضاً فصلى ركعتين حتى صلى ستاً ثم اوتر بثلاث وصلى ركعتين

Muhammd bin 'Ali bin 'Abdullah bin 'Abbas reported from his father who reported on the authority of his father, *'Abdullah bin 'Abbas* رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم woke up at night, used the *siwak*, offered two *raka'at* prayer and then went to sleep. He got up again, used the *siwak*, prayed two *raka'at*. It went on until he had prayed six *raka'at*. Then he prayed three *raka'at* *Witr*. (*Muslim* v1 P 261, *Nasai* v1 P 249)

The *Ahadith* tell us also the *surahs* the Messenger of Allah صلى الله عليه وسلم used to recite in the different *raka'at*.

عن سعيد بن جبير عن ابن عباس رضي الله عنهما قال كان رسول الله صلى الله عليه وسلم يوتر بثلاث يقرأ في الاولى سبح اسم ربك الاعلى وفي الثانية قل يا ايها الكفرون وفي الثالثة قل هو الله احد

Sa'id bin Jubayr رضي الله عنه has related on the authority of *'Abdullah bin 'Abbas* رضي الله عنه that

the Messenger of Allah صلى الله عليه وسلم would pray three *raka'at* *Witr*. In the first *raka'ah*, he would recite *surah al-'ala* (87), in the second *al-Kafirun* (109), and in the third *al-Ikhlās* (112). (Tirmizi v1 P 61, Nasai v1 P 249, Ibn Majah P 83)

Hadith on this topic may be seen in *Musnad Ahmad* (v6 P 229), *Tahawi* (v1, P 140), *Musannaf Abdur Razzaq* (v2 P 33), *Musannaf Ibn Abi Shaybah* (v1 P 299) and Darimi etc.

vi) Normally, the Holy Prophet صلى الله عليه وسلم prayed the *Witr* with the *Tahajjud* and he slept after offering the *'Isha* prayer. (We have seen earlier in this book on (P 65 - 69) the *Hadith* in Muslim v1 P 258 that if anyone may count on himself to wake up in the last part of the night then it is *mustahabb* for him to pray *Witr* in this part of the night.) The Holy Prophet صلى الله عليه وسلم had prayed the *Tahajjud* in different situations and at various times made up of different *raka'at*. He prayed at different times four, six, eight, ten and inclusive of *Witr* they came up to seven, nine, eleven or thirteen *raka'at*.

Now, look – in this background – at the following *Hadith* found in *Abu Dawood* (v1 P 193) and *Tahawi* (v1 P 139).

عن عبد الله بن قيس قال سألت عائشة رضي الله عنها بكم كان رسول الله صلى الله عليه وسلم يوتر قالت بربع وثلاث وست وثلاث وثمان وثلاث ولم يكن يوتر بأكثر من ثلاث عشرة ولا انقص من سبع

'Abdullah bin Abu Qays رضي الله عليه has reported that he asked Hadrat 'Aishah رضي الله عنها: "How

many *raka'at* made up the *Witr* of the Messenger of Allah صلى الله عليه وسلم?" She said: "(He used to pray *Witr* with) four and three, six and three, eight and three. His *Witr* never comprised more than thirteen and less than seven."

In this *Hadith* *Tahajjud* and *Witr* are grouped together and described as *Witr*. This *Hadith* tells us that depending on opportunity and situation the *Tahajjud* may comprise a varying number of *raka'at* but the *Witr* stayed at three only. There was no decrease or increase.

This is the meaning of the *Hadith* by Sa'd bin Hisham رحمه الله found in Muslim (v1 P 256) quoting Hadrat 'Aishah رضي الله عنها as saying that the *Witr* comprised seven or nine *raka'at* – four *raka'at* of *Tahajjud* and three of *Witr* making up seven or six of *Tahajjud* and three of *Witr* making up nine.

This interpretation is supported also by the clear specification of three *raka'at* of *Witr*, not more not less in the same *Hadith* on the same line of transmission found in Nasai (v1 P 248), Mustadrak Hakim (v1 P 304), Muwatta Imam Muhammad (P 151), Tahawi (v1 P 137), Dar Qutni (175), Bayhaqi (v3 P 31), Musannaf Ibn Abu Shaybah (v1 P 295), Musnad Ahmad (v6 P 156) and others. (It is on the basis of these *Ahadiith* that it is regarded *mustahabb* to pray two or four *raka'at* optional prayer before praying the *Witr* if one holds back the *Witr* to late in the night so that it does not resemble the *Maghrib* and become a disallowed practice. *Maghrib* is also three *raka'at* prayer that is not preceded by an optional prayer. If no optional prayer is offered before *Witr* it will resemble the *Maghrib* prayer. (Tahawi v1 P 143, Dar Qutni P 171, etc.)

We find, however, a *Hadith* in *Abu Dawood*, *Nasai* and *Ibn Majah* by *Hadrat Abu Ayyub Ansari* رضى الله عنه referring to *Witr* as made up of one, three and five *raka'at*. This *Hadith* is not *marfoo'* in the first place but most of the scholars of *Hadith* regard it as the saying of *Hadrat Abu Ayyub* رضى الله عنه (at-Takhilis al-Habir v2 P 13). Besides, the *Hadith* in *Nasai* has the words 'if anyone wishes, he may not pray even more *raka'ah* but make do with gestures. ومن شاء اومى بانهاء (Nasai v1 P 249). In other words, even the one *raka'ah* is omitted. The word 'gesture' suggests that a capacitated or sick person may pray only one *raka'ah* if he cannot stand the three and if he is unable to offer even one, he may make the movements through gestures.

In short, this *Hadith* is confusing in meaning and incapable of being cited because of it.

Behaviour Of The Companions And Epigones

Hadrat 'Umar رضى الله عنه And The Practice Of The People Of Madinah

Mustadrak Hakim contains the *Hadith* reported by *Sa'd bin Hisham* رحمه الله عليه on the authority of *Hadrat 'Aishah* رضى الله عنها.

كان رسول الله صلى الله عليه وسلم يوتر بثلاث لا يسلم الا في اخرهن ، وهذا وتر امير المؤمنين عمر بن الخطاب رضى الله عنه وعنه اخذته اهل المدينة

i) The Messenger of Allah صلى الله عليه وسلم used to pray three *raka'at Witr*. He made the salutation at the end of the three *raka'at*. *Hadrat 'Umar bin al-Khattab* observed the same *Witr*.

The people of Madinah learnt from him. (v1 P 304)

عن مسور بن مخزومه رضى الله عنه قال دلنا ابا بكر رضى الله عنه ليلة فقال عمر رضى الله عنه اني لم اوتر فقام فصفا وراءه فصلى بنا ثلاث ركعات لم يسلم الا في اخرهن

ii) *Miswar bin Makhramah* رضى الله عنه said that they buried *Hadrat Abu Bakr* رضى الله عنه at night. *Hadrat 'Umar* رضى الله عنه said (after they had buried him): "I have not prayed the *Witr* as yet." He then stood up and *Miswar* and others lined up behind him. He led them through three *raka'at* and turned in salutation at the end of the third. (*Tahawi* vi P 143, *Musannaf Ibn Abi Shaybah*. v2 P 253, *Musannaf Abdur Razzaq* v3 P 20.)

These people were there to bury *Hadrat Abu Bakr* رضى الله عنه. Leading Companions رضى الله عنهم must have been there and in their presence *Hadrat 'Umar* رضى الله عنه prayed three *raka'at Witr* and other people joined him. The salutation was made not at the end of two but after the last (third) *raka'ah*.

Hadrat 'Ali رضى الله عنه

Hadrat Ali رضى الله عنه also prayed *Witr* in this manner.

عن ذاذان ابي عمران عليا كرم الله وجهه كان يفعل ذلك

Zazan Abu 'Umar رحمه الله عليه has said that *Hadrat 'Ali* رضى الله عنه also did the same thing. (*Musannaf Ibn Abi Shaybah* v2 P 293)

رضى الله عنه 'Abdullah Bin Mas'ud

According to Hadrat 'Alqamah رحمه الله عليه

اخبرنا عبد الله بن مسعود رضى الله عنه انه كان لا يكون الوتر ثلاث ركعات

'Abdullah bin Mas'ud informed us that the minimum number of rak'at in Witr are three. (Muwatta Imam Muhammad P 150)

Besides them, the following Companions رضى الله عنهم also specify three rak'at in Witr prayer. [Musannaf Ibn Abu Shaybah (v2 P 284) Tahawi (v1 PP 136 and 144) Muwatta Imam Muhammad (P 156) Musannaf Abdur Razzaq (v3 P 26), etc]

Hadrat 'Abdullah bin 'Umar رضى الله عنه, Hadrat 'Abdullah bin 'Abbas رضى الله عنه, Hadrat Anas bin Malik رضى الله عنه, Hadrat Abu Bin Ka'b رضى الله عنه and Hadrat Abu Umamah Bahili رضى الله عنه

In the same way, these very books tell us that the following successors and those next to them also held three rak'at to make up Witr, not more, not less.

Hadrat 'Alqamah رحمه الله عليه, Hadrat Ibrahim Nakh'i رحمه الله عليه, Hadrat 'Umar bin 'Abdul 'Aziz رحمه الله عليه, the companions of 'Abdullah bin Mas'ud رضى الله عنه, the companions of Hadrat 'Ali رضى الله عنه, the seven juriconsults of Madinah: (i) Hadrat Sa'id bin al-Musayyib, (ii) Qasim bin Muhammad, (iii) 'Urwah bin Zubayr, (iv) Abu Bakr bin 'Abdur Rahman, (v) Kharijah bin Zayd, (vi) 'Ubaydu'llah bin 'Abdullah and (vii) Sulayman bin Yasar رحمه الله عليهم

Witr Is Not Made Up Of One Raka'ah

Hadrat Abu Sa'id Khudri رضى الله عنه has reported:

ان رسول الله صلى الله عليه وسلم لم يأت عن التبر

The Messenger of Allah صلى الله عليه وسلم disallowed praying only one raka'ah. (Nasb ur Rayah v1 P 277)

The well-known scholar of Hadith, Ibn as-Salah رحمه الله has said:

لا نعلم في روايات الوتر مع كثرتها انه عليه الصلوة والسلام اوتر بواحدة فحسب

In spite of there being numerous Ahadith on Witr, we do not know of any Hadith telling us that the Messenger of Allah صلى الله عليه وسلم prayed only one raka'ah. (at-Takhliis al-Habir v2 P 15)

Hadrat 'Abdullah bin Mas'ud رضى الله عنه has said:

ما اجزأت ركعة واحدة قط

One raka'ah can never suffice in Witr. (Muwatta Imam Muhammad P 150.)

Some people have fallen into doubt because of the following Ahadith of Hadrat 'Abdullah bin 'Abbas رضى الله عنه and Hadrat 'Abdullah bin 'Umar رضى الله عنه

الوتر ركعة من آخر الليل

i) Witr is one raka'ah at the end of the night. (Muslim v1 P 253)

صلوة الليل مثنى مثنى والوتر ركعة قبل الصبح

- ii) The *Salat ul-Layl* (Prayer of the Night) is in two's while *Witr* is one *raka'ah* before dawn. (Ibn Majah P 83)

But these *Ahadith* do not mean to say that one has to pray one *raka'ah Witr*. Rather, it means that to what has preceded of two *raka'at*, one *raka'ah* must be added to make up the *Witr*. As long as there were two *raka'at*, it was not *Witr* prayer (odd number) but it was an even number and when one was added to that it became three and *Witr* (odd).

This answer is not an attempt by us to fill the gap. It is, however, an explanation by the commentator on *Bukhari*, the well-known scholar of *Hadith* 'Allamah *Hafiz Ibn Hajar 'Asqalani Shafa'i* رحمه الله عليه. May Allah reward him well that he has saved us the effort in drafting an explanation? He has said:

وتعقب يانه ليس صريحا في الفصل، فيحتمل ان يريد بقوله صلى ركعة واحدة اى مضافة الى ركعتين مما مضى

This *Hadith* is not clear on the one *raka'ah* of *Witr*. There is a likelihood that one *raka'ah* was added to the earlier two and three were offered. (Fath ul-Bari v 5 P 385)

Because *Witr* is dependent on the addition of a single *raka'ah*, therefore, that one *raka'ah* was termed *Witr*, not that the *Witr* is just one *raka'ah*. We are told in some *Ahadith* انج عره (The *Hajj* is 'Arafah)¹. This means that

¹ Jami-us-Saghir v1 P 151

the standing at 'Arafah is a major part of *Hajj* and *Hajj* is not valid without it. It does not mean, however, that *Hajj* is only the station at Arafah and there is no necessity of the *Ihram*, the *Talbiyyah*, the *Tawaf* or *Sa'i* and other rites during *Hajj*.

Hadrat 'Abdullah bin 'Umar رضى الله عنه has reported:

ان رجلا سأل النبي صلى الله عليه وسلم عن صلاة الليل فقال رسول الله صلى الله عليه وسلم مثنى مثنى فاذا خشى احدكم الصبح صلى ركعة واحدة توتر له ما قد صلى

Someone asked the Messenger of Allah صلى الله عليه وسلم about the prayer of night (*salat ul layl*). He said: *Salat ul-Layl* is in two's and when you see the dawn near at hand then pray one *raka'ah* and it will make his offered prayer into *Witr*. (*Bukhari* v1 P 136, *Muslim* v1 P 257)

Thus, a worshipper must go on praying two *raka'ats*, one after another couple, then when he feels dawn approaching, he may render the final couple odd by praying one more *raka'ah* with it. This one *raka'ah* will turn the first two into *Witr*. (The two were even and the third renders it odd.)

The version of '*Abdullah bin 'Abbas* رضى الله عنه has the same meaning.

الوتر ركعة من اخر الليل

Witr is one *raka'ah* in the final stages of the night. (*Muslim* v1 P 257)

The third *raka'ah* will be the final prayer in the night. Dawn will follow it and the time of *Fajr* will commence.

Of course, we do find references to some of the Companions *رضي الله عنهم* who prayed one *raka'ah* but that was their own deduction and it does not stand in the face of the many *Ahadith* (to the contrary)

Method Of Praying Witr

The method of praying *Witr* is practically the same as the method of *Maghrib*, there being a small difference. There is the sitting after the two *raka'ah* for the *tashahhud*. Then, the worshipper will stand up for the third *raka'ah*. He will recite *surah al-Fatihah* and something more from the Qur'an and then say *Allahu Akbar* raising his hands to the ear-lobes and binding them together once again. He will then recite the *Qunoot*. Then, he will continue normally through the bowing and prostration until he comes to the *Qa'dah Akhirah* (the final sitting) terminating his prayer with the salutation as is done in other prayers.

This method is drawn from the *Ahadith* as may be seen in the following lines:

- i The salutation must not be made at the end of two *raka'at*. Rather, after going through the *Qa'dah Ula* (the first sitting), the worshipper must stand up and make the salutation after the third *raka'ah*.

ان عائشة حدثت ان رسول الله صلى الله عليه وسلم كان لا يسلم في ركعتي الوتر

Hadrat 'Aishah رضي الله عنها has reported the *Hadith* that the Messenger of Allah صلى الله عليه وسلم did not make the salutation at the end of two *raka'at* in *Witr*. (*Nasai* v1 P 248)

Ahadith of the same nature are found also in *Muwatta Imam Muhammad* (P150) and *Mustadrak Hakim* (v1 P 304).

It is reported again by *Hadrat 'Aishah رضي الله عنها*:

قال رسول الله صلى الله عليه وسلم الوتر ثلاث ثلاث المغرب

The Messenger of Allah صلى الله عليه وسلم said: *Witr* is (made up of) three *raka'at* just like the *raka'at* of *Maghrib*. (*Mujma' az-Zawa'id* v2 P 242)

It is reported by *Hadrat 'Ata رحمه الله عليه* that *Hadrat 'Abdullah bin 'Abbas رضي الله عنه* said:

الوتر كصلوة المغرب

Witr is like the *Maghrib* prayer. (*Muwatta Imam Muhammad* P 150)

Hadrat Hasan Busri رحمه الله عليه has said:

كان ابي بن كعب رضي الله عنه يوتر بثلاث لا يسلم الا في الثالثة مثل المغرب

Hadrat Abi Bin Ka'b رضي الله عنه prayed three *raka'at* in *Witr* and turned in salutation at the end of the third *raka'ah* just like *Maghrib*. (*Musannaf Abdur Razzaq* v3 P 26)

Abu al-'Aliyah رضى الله عنه has reported that:

الوتر مثل صلوة المغرب غير اننا نقرأ في الثالثة

Witr is like the *Maghrib* prayer except that we recite also in the third *raka'ah* of *Witr*.¹ (Tahawi v1 P 143.)

The foregoing *Ahadith* and observances of the Companions رضى الله عنهم make it amply clear that it is necessary to sit down to recite the *tashahhud* after the second *raka'ah* of *Witr* as is done in the *Maghrib* prayer. Besides, the following *Ahadith* also support this contention.

Hadrat 'Aishah رضى الله عنها has said:

وكان يقول في كل ركعتين التحية

The Holy Prophet صلى الله عليه وسلم used to say: "The *at-Tahiyat* (*tashahhud*) is recited at every second *raka'ah*. (Muslim v1 P 194)

Fadl bin 'Abbas رضى الله عنه has reported:

قال رسول الله صلى الله عليه وسلم الصلوة متى متى تشهد في كل ركعتين

The Messenger of Allah صلى الله عليه وسلم said: Prayer is in two's. There is the *tashahhud* at every second *raka'ah*. (Tirmizi v1 P 50)

¹ That we recite from the *Qur'an* more than *surah al-Fatihah* whereas we do not do so in *Maghrib*.

ii) The *Du'a Qunoot* (supplication *Qunoot*) is made before the *Ruku'* or bowing posture.

حدثنا عاصم قال سألت انس بن مالك رضى الله عنه عن القنوت فقال كانت القنوت قلت قبل الركوع او بعده قال قبله قلت فان فلانا اخبرني عنك انك قلت بعد الركوع فقال كذب انما قلت رسول الله صلى الله عليه وسلم بعد الركوع شهرا

According to '*Asim al-Ahwal*, Hadrat Anas bin Malik رضى الله عنه was asked by him about the *Qunoot*. He confirmed that it was a practice. He then asked, "Before or after the bowing posture?" Hadrat Anas رضى الله عنه said: "Before bowing down." He said, "So and so has told me that you have been saying that it is after the bowing posture." Hadrat Anas رضى الله عنه said, "He lies. The Prophet صلى الله عليه وسلم made the supplication of *Qunoot* after *Ruku'* for one month only." (Bukhari v1 P 136)

The *Qunoot* that this *Hadith* refers to is the *Qunoot Nazilah* that is recited after the bowing posture. This supplication is made when the Muslims have the fear of enemy over them.

In addition to this *Hadith* in *Bukhari* there are numerous *Ahadith* that speak of *Du'a Qunoot* after *Ruku'*.

Nasai has reproduced the *Hadith* of Abi Bin Ka'b رضى الله عنه

ان رسول الله صلى الله عليه وسلم كان يوتر بثلاث ويقت قبل الركوع

The Messenger of Allah صلى الله عليه وسلم (always) prayed three *raka'at* *Witr* and he made the supplication of *Qunoot* before the bowing posture. (V1 P 248)

Ibn Majah has reported this *Hadith*:

كان يوتر فيقنت قبل الركوع

When the Holy Prophet صلى الله عليه وسلم prayed the *Witr*, he made the supplication of *Qunoot* before the *Ruku'*. (P 84)

i i) Before making the supplication of *Qunoot*, the worshipper must say *Allahu Akbar* and raise his hands in the manner of *Takbir Tahrimah*.

ثم قدّم ثم قام ولم يفصل بينهما بإسلام ثم قرأ (يقول هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفواً أحد) حتى إذا فرغ كبر ثم قنت فدعا بما شاء الله أن يدعو ثم كبر وركع

Then the Prophet صلى الله عليه وسلم sat down in *Qa'dah*, then he stood up and did not separate the second and third *raka'at* with the salutation. (That is, he rose up from the first sitting posture without making the salutation.) Then he recited the *surah al-Ikhlās* to the end and said *Allahu Akbar* and recited the *Du'a Qunoot* and made (in it) whatever supplication Allah caused him to make. Then he said *Allahu Akbar* and went into the *Ruku'*.

Aswad رحمه الله عليه said:

عن عبد الله بن مسعود رضي الله عنه كان يرفع يديه إذا قنت في الوتر

Abdullah bin Mas'ud رضي الله عنه would raise his two hands when he recited the *Qunoot* in *Witr*. (*Musannaf Ibn Abi Shaybah* v2 P 27)

This is what *Imam Bukhari* رحمه الله عليه has written under the heading *Rafa' Yadayn* (P 24).

Hadrat 'Umar رضي الله عنه also did the same thing according to *Imam Bukhari* رحمه الله عليه.

عن أبي عثمان كان عمر رضي الله عنه يرفع يديه في القنوت

Abu 'Uthman رحمه الله عليه has said that *Hadrat 'Umar* رضي الله عنه raised both his hands in the *Qunoot*.

iv) At the time of reciting the *Qunoot*, the hands have to be replaced in their former position after raising them up. It is only proper to bind the hands together in the standing posture, not to drop them at the sides or to raise them (in the manner of supplication) when reciting the *Du'a Qunoot*. There is no mention in any *Hadith* at all of the hands being raised at any of the supplications made during prayer. Rather, the posture continues to be adopted as prescribed even when a supplication is made at it. It is not that the worshipper changes his posture while he makes the supplication and raises his hands. It is absolutely a wrong attitude in prayer and is not in keeping with the known procedure within prayer while making the supplication.

This is why *Hadrat 'Abdullah bin 'Umar* رضى الله عنه has termed this attitude a *Bid'ah* (an innovation).

ارأيتم رفعكم في الصلوة والله انه ليدع ما زاد رسول الله صلى الله عليه وسلم على هذا قط فرع يديه حيال مكبيه رواد الطرائق

Do you see? By Allah what you do in prayer when reciting the *Qunoot* is *Bid'ah*. The Messenger of Allah صلى الله عليه وسلم did not do more than this. And, here, he raised his hands in *Rafa' Yadayn*. (Majma az-Zawaid v2 P 137)

Thus, the *Qunoot* is recited before *Ruku'*, in the standing posture when the hands are held together in a binding position. After raising them, the hands must be brought back to their original position and this posture must not be changed.

The Qunoot In Witr

This is the *Qunoot* in *Witr*:

اللهم انا نستعينك ونستغفرك ونؤمن بك ونتوكل عليك ونسئ عليك الخير ونشكرك ولا نكفرك ونخلع ونترك من يفجرك اللهم اياك نعبد ولك نصلي ونسجد واليك نسعى ونخمد ونرجوا رحمتك ونخشى عذابك ان عذابك بالكفار ملحق

O Allah! Surely, we seek Your help and seek Your forgiveness. And, we have believed in You and have placed our trust in You. We Extol You in the best manner. And, we are thankful to You and not ungrateful to You. And, we separate ourselves from and shun him who disobeys You. O Allah! You alone do we worship and for You

alone we pray and prostrate ourselves. And, toward You do we run and hasten in worship. And, we hope for Your mercy and we dread Your punishment will overtake the disbelievers. (Hisn Hasin and others)

The scholars are agreed that *Witr* is observed in congregational from only during Ramadan, not at any other time. The observance of *Witr* in congregation is mentioned in *Hadith* only during Ramadan. (See P 388 later)

Optional Prayer After Witr

There is evidence that the Messenger of Allah صلى الله عليه وسلم offered two light *raka'at* optional prayer after *Witr*.

عن ام سلمة ان النبي صلى الله عليه وسلم صلى بعد الوتر ركعتين

The Mother of the Believers *Hadrat Umme Salamah* رضى الله عنها has said that the Messenger صلى الله عليه وسلم used to offer two *raka'at* after *Witr*. (Tirmizi v1 P 62)

We find in *Ibn Majah*:

خفيفتين وهو جالس

He offered two short *raka'at*. (P 85)

Hadrat Abu Umamah Bahili رضى الله عنه has reported:

ان النسي صلى الله عليه وسلم كان يصلهما بعد الوتر وهو جالس يقرأ فيهما اذا زلزلت وقل يا ايها الكفرون رواه احمد

After he had observed the *Witr*, the Prophet صلى الله عليه وسلم offered two *raka'at* optional prayer in a sitting position. He recited the *surahs az-Zilzal* (99) and *al-Ka firun* (109) in those *raka'at*. (*Mishkat* v1 P 113)

Although the Prophet صلى الله عليه وسلم offered this prayer in a sitting position. We must offer them standing otherwise the reward is halved. (The Ahdadith on this subject will be found on P 494/511)

The Friday Prayer

Rules

The observance of Friday prayer is necessary for everyone except the following: a sick person, a traveler, a woman, a child, a slave and an insane person. If anyone who is not exempted does not join the Friday prayer he commits a grave sin. *Hadrat Jabir* رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said:

من كان يومه باله واليوم الآخر فعليه الجمعة يوم الجمعة الا مريض او مسافر او امرأة اوصى او مملوك فمن استغنى بلهو او تجارة استغنى الله عنه والله غنى حميد رواه الدارقطني

The Friday prayer is a duty on him who believes in Allah and on the last day except for one who is ill, a traveler, a woman, a boy, and a slave. If anyone neglects it through sport or trade, Allah will have nothing to do with him and Allah is Independent and Praiseworthy. (*Dar Qutni, Mishkat* v1 P 122)

We learn from another version that if anyone neglects three Friday prayers through laziness, Allah will place a seal on his heart. (*Abu Dawood* v1 P 167)

It is *musnoon* and *mustahabb* to prepare earlier in the day for Friday prayer and go early to the *Jami' Masjid*, to have a bath, use the *siwak*, don clean clothes and apply perfume. (*Bukhari* vI P 121, *Muslim* vI P 280, *Abu Dawood* vI P 170) It is not allowed to push through rows or jump over them, to talk during the sermon or pray any prayer; one must simply keep quiet.

عن سلمان الفارسي قال قال النبي صلى الله عليه وسلم لا يغتسل رجل يوم الجمعة ويتطهر ما استطاع من طهر ويدفن من دهنه او عس من طيب بيته ثم يخرج فلا يفرق بين التين ثم يصلي ما كتب له ثم نصت اذا تكلم الامام الاغفر له ما بينه وبين الجمعة الاخرى

Hadrat Salman Farsi رضي الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: If any man bathes on Friday, purifies himself as much as he can, anoints himself with oil or applies perfume that he has in the house, then goes out and, without separating two men, prays what is prescribed for him, then observes silence when the *Imam* speaks, his sins between that time and the next Friday will be forgiven. (*Bukhari* vI P 121)

The Two Azans On Friday

Azan will be called twice on Friday. The first must be called before the sermon sufficiently earlier for the worshippers to come to the mosque and peacefully offer the *sumnah* prayer. They may then wait patiently and the second *Azan* must be called when the *Imam* sits on the pulpit for delivering the sermon. This *Azan* will be called in the presence of the *Imam*.

عن السائب بن يزيد قال كان النداء يوم الجمعة اوله اذا جلس الامام على المنبر على عهد النبي صلى الله عليه وسلم واي بكر وعمر فلما كان عثمان وكثر الناس زاد النداء الثالث على الزوراء فثبت الامر على ذلك

As-Sa'ib bin Yazid has said that in the time of the Messenger of Allah صلى الله عليه وسلم *Hadrat Abu Bakr* رضي الله عنه and *Hadrat 'Umar* رضي الله عنه, the first *Azan* of Friday prayer was called when the *Imam* sat on the pulpit. In the time of *Hadrat 'Uthman*, however, when people were numerous, he added a third *Azan* at the place, *az-Zawra*. Thus, thereafter there was a consensus on it. (That is, the Companions رضي الله عنهم agreed to observe it.) (*Bukhari* vI P 124, 125, *Abu Dawood* vI P 171)

The third *azan* is the one that is called before all others. It is termed third because it was decided upon last of all. The *iqamah* is also an *azan* in a sense that it makes up for the three calls referred to in this *Hadith*.

As days passed by and the times of the Messenger صلى الله عليه وسلم grew distant in the minds of the people, they developed weakness and laziness. The speed and rapidness with which people used to attend the Friday gatherings was not seen anymore. Where there had been no danger of people missing any part of the Friday sermon, now there was much likelihood of people not arriving at the mosque on time for the sermon. It was to counter this likelihood that *Hadrat 'Uthman* رضي الله عنه decreed that an *Azan* be called on hearing which men may approach the mosque and offer the *sumnah* prayer before the next *azan* preceding the sermon, no part of the sermon may go unheard or unheeded.

Everyone approved this act of *Hadrat 'Uthman* رضى الله عنه and a general unanimity followed among the *ummah* as it was in itself a need of *Shari'ah*.

The Messenger of Allah صلى الله عليه وسلم said:

ان الله لا يجمع امقى او قال امة محمد على ضلالة رواة الترمذى

Allah will never gather my Ummah (-Or, the narrator is in doubt, he said, the Ummah of Muhammad) on an awry path. (*Tirmizi Mishkat* v1 P30)

The other version says:

البعوا السواد الاعظم رواه ابن ماجه

Follow the *as-Sawad ul-Azani* (main body). (*ibn Majah, Mishkat* v1 P 30)

From yet another version, we learn that the Messenger of Allah صلى الله عليه وسلم called those people 'the successful ones' who live according to his *sunnah* an the *sunnah* of his companions رضى الله عنهم.

قالوا من هي يا رسول الله قال ما انا وعليه اصحابي

The Companions رضى الله عنهم asked, "Who are they, O Messenger of Allah?" He said: Those who are on my path and the path of my Companions. (*Tirmizi* v2, P 89 on the authority of 'Abdullah bin 'Umar رضى الله عنه)

It is worth remembering that this (*azan*) is the *sunnah* of the son-in-law of the Prophet, *Hadrat 'Uthman*

and the third Caliph. The *sunnah* of the righteous Caliphs is acceptable in the eyes of *Shari'ah* and the Holy Prophet صلى الله عليه وسلم emphasized that the *sunnah* of his Companions be observed as his own *sunnah* is observed.

من يعش منكم بعدى فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين بين تمسكوا بها وعصوا عليها بالنواجذ

He among you who lives after me will see soon many differences. It is incumbent on you to adhere strictly to my *sunnah* and the *sunnah* of the rightly guided Caliphs. Cling to it strongly. (*Abu Dawood* v2 P 185, *Tirmizi* v2 P 80, *Ibn Majah* P 5)

The Time Of Friday Prayer

The Friday prayer comprises two *raka'at* and the time for observing it is the same as for *Zuhr*. Those on whom the Friday prayer is obligatory will observe it at the exclusion of *Zuhr*. Those who are not obliged to pray it may also join the congregation. However, if anyone has missed the Friday prayer, he will not redeem it but he will observe the *Zuhr* prayer.

عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم من ادرك من الجمعة ركعة فليصل اليها اخرى ومن فاتته الركعتان فليصل اربعاً او قال الظهر رواة الدارقطني

Hadrat Abu Hurayrah رضى الله عنه has reported that the Messenger of Allah صلى الله عليه وسلم said: If anyone is in time for a *raka'ah* of the Friday prayer, he should pray another as well, but if he misses both the *raka'at* he should pray four of *Zuhr*. (*Mishkat* v1 P 124)

A general command is given about all prayers in the following words in another *Hadith*:

إذا أقيمت الصلاة فلا تأتيها وأنتم تسعون. أئوها تمشون وعليكم السكينة فما أدركتم فصلوا وما فاتكم فاتوا

When the (congregational) prayer is in progress, do not rush yourself (to join it) but approach it calmly, walking with dignity, and join it. What you get, observe it with the *Imam* and what you miss complete it (afterwards). (*Bukhari* vI P 88 and 124 *Muslim* vI P 220)

The Minimum Size Of Congregation

Besides the *Imam*, there must be three men, at least, in the Friday Congregation. This is because we see in the *surah al-Jum'ah*:

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

...When the call is made for the... (Congregational) *Salah* on Friday, hasten to the remembrance of Allah and leave off your trading... (*al-Jumu'ah*, 62:9)

The word *فاسعوا* (hasten) in the verse is in the plural and, in Arabic language, it applies to three or more. Then, the words *إلى ذكر الله* (to the remembrance of Allah) refer to the sermon *دُكِرَ* so that apart from the one delivering the sermon, there must be three men. Besides, the word *Jumu'ah* itself points to 'congregation'. Therefore, the correct interpretation of the verse is that in the Friday congregation there must be a minimum of three men besides the *Imam*.

Friday Is Not Observed In A Village

Friday prayer is a symbol of the peculiar collective life of the Muslim – the urban life. This is why Friday prayer is limited to city or its suburbs. There is no Friday prayer in a village.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O You, who believe, when the call is made for the (congregational) *Salah* on Friday, hasten to the remembrance of Allah and leave off your trading. That is better for you, if you know. (*al-Jumu'ah* 62:9)

There is a command in this verse to cease trading when the *azan* is called. In other words, the Friday prayer will be observed at places where trading, buying and selling takes place. People who are occupied in commercial activity are asked to shun it as soon as they hear the call to prayer. Obviously, a village is not a place where trading and buying and selling takes place. Trading centers are found in cities alone.

Anyway, the closing down of trading activity is not linked to *azan* for any prayer but it is especially linked to the *azan* for Friday prayer thereby manifesting the special character of Friday.

It is worth pondering over that while Friday prayer was observed at the Masjid Nabavi for at least six years, the Holy Prophet *صلی اللہ علیہ وسلم* did not ask for the establishment of Friday prayer anywhere else. During these six years, Islam had spread far and wide but Friday prayer was not observed at any other place. Then, the next place where

Friday prayer was observed was Juwatha, a city in Bahrain. According to a narration of *Hadrat Abdullah bin Abbas* رضى الله عنه it happened when a deputation of *Abdul Qays* presented itself before the Holy Prophet صلى الله عليه وسلم and embraced Islam. When they returned to Juwa tha, they established the Friday prayer there. In the history of Islam, it was here that, after Masjid Nabavi, the next Friday sermon was delivered. *Abdullah bin Abbas* رضى الله عنه has said: (Bukhari VI P 122)

ان اول جمعة جمعت بعد جمعة في مسجد رسول الله صلى الله عليه وسلم
في مسجد عبد القيس بجوالي من البحرين

Juwatha was not a village but a city and a trading centre. It was known for its trading in dates. There was a fort there and high buildings and it had a large population and colorful markets. There is mention of its trading centers in the poems of the Days of Ignorance, for example the *Qasidah* of Umroo al-Qays. It is also borne out by the historians and geographers. It had a population of over four thousand people. (For details, see *Athar us-Sunan* v2 P 79 fn., and *Baz ul-Majhud* v2 P 169.)

We must not entertain a doubt on account of the version in *Abu Dawood* that describes Juwatha as a *Qaryah* (VI P 169). Lest anyone of us take *Qayrah* to mean a village, we must clarify that it is used to refer to a city too. We find in the Qur'an word, *Qayrah*, used for Makkah and Ta'if while these were the two most important cities of the Arabian Peninsula.

وَقَالُوا كَذِبًا نَزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْفَرِثِيِّ عَظِيمٍ

And they say: Why was not this Qur'an sent down upon a (great) man of the two cities? (Az-Zukhruf, 43:31)

Obviously, *Qayrah*, cannot be translated in this verse as 'village' because Makkah and Ta'if were cities at that time as indeed Juwatha was and *Abu Dawood* has called it *Qayrah*. The dictionary also tells us that *Qayrah* applies to both city and village. We see further in the Qur'an.

وَأَسْأَلُ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا

And you may enquire (from the people) of the town we were in... (*Yusuf*, 12:82)

The *Qayrah* in this verse refers to Makkah the city.

We see in *surah Muhammad*:

وَكَايْنِ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلُكُنَا هُمْ فَلَا نَاصِرَ لَهُمْ

And how many a township, stronger in might than your township (O Prophet) which has expelled you, have we destroyed! So there was no helper for them. (*Muhammad*, 47:13)

In this verse *Qayrah* is used twice and in both cases refers to a township (town), the second reference is to Makkah and the first to those larger than Makkah.

Thus, both the verses above use the word *Qayrah* in the sense of a town.

The deputation of *Abdul Qays* had arrived in 6 A.H. 8 A.H. Thus, for at least six years, Friday prayer was observed at only one place, the Masjid Nabawi although Islam had spread wide, away from Madinah. However, all these places were villages, therefore Friday was not observed there. When the people of Juwatha arrived there. When the people of Juwatha arrived in a deputation, Friday came to be observed there.

Hadrat 'Aishah رضى الله عنها has said:

كان الناس يتناوبون الجمعة من منازلهم والعوالي

People used to come from their places and surroundings in turns to observe Friday. (*Bukhari*, v1 P 123, *Abu Dawood* v1 P 167).

Obviously, if it was an obligation on those outside Madinah to observe Friday, they would not have come in turns but they would have come all together. This is what *Hafiz Ibn Hajr Asqalani* has said in rejection of the contention of *Allamah Qurtubi* (*Fath ul-Bari* v6 P 309).

Thus, we learn that the villagers are not obliged to observe Friday prayers. An observance of *Ata* عليه السلام is found in *Bukhari* (v1 P 123) and *Qarya Jami* 'there means 'a city.'

At the time of Hijrah, the Prophet صلى الله عليه وسلم stayed at *Quba* for fourteen or twenty-four days. Friday did occur in this period but the Prophet صلى الله عليه وسلم did not observe it himself or ask anyone else to do so – there is no *Hadith* that tells us that he prayed the Friday prayer or ask anyone else to pray it. However, when he arrived at Madinah from there on a Friday, he led the Friday prayer in the *Masjid Bani*

Salim bin 'Auf. This was the first Friday prayer in the history of Islam that was observed in a mosque in a locality of Madinah (*Bazl* v2 P 170).

The Farewell Hajj (*Hajjat ul-Wada'*) of the Prophet صلى الله عليه وسلم fell on a Friday, and this Hajj is commonly known as *Hajj Akbar* (the Great Hajj). However, he did not observe the Friday prayer at 'Arafah and did not either command the people of Makkah to offer it there. Rather, he prayed the *Zuhr* prayer as is borne out in the *Hadith* by *Jabbar bin Abdullah* رضى الله عنه.

ثم اذن ثم اقام فصلى الظهر ثم اقام فصلى العصر ولم يصل بينهما شيئا

Then the *azan* was called, then the *Iqamah* was pronounced and the *Zuhr* prayer was offered. Then the *Iqamah* was pronounced and the '*Asr* prayer was observed and no prayer was prayed between the two. (*Muslim* v1 P 391)

This incident also proves that Friday is not observed everywhere otherwise the Holy Prophet صلى الله عليه وسلم would not have omitted the Friday prayer and preferred *Zuhr* at '*Arafah* while his Companions رضى الله عنهم were with him too.

Hadrat 'Ali رضى الله عنه, the *Khalifah* of the Muslims, has said

لا جمعة ولا تشرىق ولا صلاة فطر ولا اضحى الا في مصر جامع او مدينة عظيمة

The Friday, the *Tashriq*, the *Eid ul-Fitr*, the '*Eid ul-Adha* are not observed except in a large town or a big city. (*Musannaf Ibn Abu Shaybah* v2 P 101, *Musannaf Abdur Razzaq* v3 P 167)

These *Ahadith* and the observances of the Companions رضي الله عنهم make it very clear that Friday prayer is not to be observed in villages but the villagers are permitted to go to the cities and join the congregation if they like as we have seen in the *Hadith* by *Hadrat 'Aishah* رضي الله عنها. *Shah Waliullah Muhaddis Dehlavi* رحمته الله عليه has said that the Holy Prophet صلى الله عليه وسلم, the rightly guided Caliphs and the great leaders of Islam established Friday in cities alone and did not place this obligation on the villagers.

However, in the present times Friday prayers are offered in villages too so the question arises whether this practice should be stopped and *Zuhr* established?

The answer is that surely the practice of observing Friday prayer must be stopped and *Zuhr* observed instead but it is also necessary to take into account the following points. If this move may cause an uprising or trouble, or dwindling attendance in mosques at *Zuhr* prayers so that people would give up the habit of going to the mosque at least once a week, then the practice of observing Friday prayer in villages must be continued.

The Sunnah Prayers On Friday

It is *sunnah muwakkadah* to pray four *raka'at* before and four *raka'at* after the Friday prayer.

عن ابن مسعود قال كان النبي صلى الله عليه وسلم يصلي قبل الجمعة
اربعا وبعدها اربعا

According to *Hadrat Abdullah bin Mas'ud* رضي الله عنه the Messenger of Allah صلى الله عليه وسلم use to offer four *raka'at* before the Friday prayer and four *raka'at* after it. (*Tirmizi* v1 P 69)

We find in another *Hadith*:

إذا صلى أحدكم الجمعة فليصل بعدها أربعا

When one of you has observed the Friday prayer, he must offer four *raka'at* after it. (*Muslim* v1 P 288)

In a *Hadith* quoted *Abu Dawood* reported by *Hadrat Abdullah bin 'Umar* رضي الله عنه there are six *raka'at* to be offered after the Friday prayer – one salutation after four and another after two *raka'at*. (v1 P 176).

Some *Ahadith* speak of two *raka'at* before the Friday sermon but these are neither *wajib* nor *sunnah muwakkadah* merely *mustahabb*. These are *Tahiyat ul-Masjid* that is offered on entering the mosque and these are never *wajib* or *sunnah* and cannot be so on Friday alone.

THE FRIDAY SERMON

There are two sermons on Friday. The *Imam* delivers both the sermons while he stands on the pulpit and faces the worshippers. He sits awhile between the two.

عن ابن عمر قال كان النبي صلى الله عليه وسلم يجلس على المنبر حتى يفرغ من آراء المؤذن ثم يقوم فيخطب ثم يجلس ولا يتكلم ثم يقوم فيخطب

According to *'Abdullah Ibn 'Umar* رضي الله عنه, the Messenger of Allah صلى الله عليه وسلم used to deliver two sermons. On ascending the pulpit, he would sit there until the *muazzin* called out the *azan*. Then he would stand up and deliver a sermon;

(after he had delivered it,) he would sit down and keep silence. Then he would get up again and deliver a sermon. (Abu Dawood v1 P 1072)

The sermon must comprise of the verses of the Qur'an, *Ahadiith* and general counsel and advice. (Bukhari v1 P 126, etc.)

The Azan At The Pulpit

The *Azan* for the sermon is called when the *Khatib* sits on the pulpit. The *muazzin* standing before him. (*Khatib* is one who delivers the sermon.)

كان يؤذن بين يدي رسول الله صلى الله عليه وسلم

The *azan* was called before the Messenger of Allah صلى الله عليه وسلم.

There is another *Hadith*, too.

عن السائب بن يزيد قال كان بلال يؤذن اذا جلس رسول الله صلى الله عليه وسلم على المنبر يوم الجمعة فاذا انزل الامم ثم كان كذلك في زمن ابي بكر وعمر رضي الله عنهما

¹ The words of *Hadith* found in *Abu Dawood* are (Arabic) (Before the Messenger of Allah, when he sat on the pulpit). Besides, as for the words بين يدي رسول الله صلى الله عليه وسلم اذا جلس على المنبر (at the door of the mosque), these words are found only in the *Hadith* by Sa'ib bin Yazid رضي الله عنه that is transmitted by Muhammad bin Ishaq. However, scholars of *Hadith* and its critical examination have rejected Muhammad bin Ishaq. Prominent among the scholars are Imam Malik, Nasa'i Dar Qutni, Sulayman Taymi, Hisham bin Umrah رضي الله عنهم (see p 231)

As-Sa'ib bin Yazid رضي الله عنه reported that *Hadrat Bilal* رضي الله عنه used to call the *azan* on Friday after the Messenger of Allah صلى الله عليه وسلم sat on the pulpit. Then, when he got down the pulpit after having delivered the sermon, he would call the *Iqamah*. It continued in this manner in the era of *Hadrat Abu Bakr* رضي الله عنه and *Hadrat Umar* رضي الله عنه. (Nasai v1 P 207)

It is evident from this *Hadith* that the *azan* for the sermon was delivered before the Prophet صلى الله عليه وسلم. If *Hadrat Bilal* had been giving the call (for *azan*) close to the door outside the internal portion of the mosque, then in coming inside to call the *iqamah*, he would have had to squeeze past the shoulders of the sitting worshippers. Rather, he would have had to squeeze past them while going out and while coming in while the Holy Prophet صلى الله عليه وسلم has disallowed in stern terms the jumping over the shoulders of worshippers and squeezing them. Obviously, it could not have been that the Prophet صلى الله عليه وسلم disallowed this practice very angrily, on the one hand, and *Hadrat Bilal*, on the other hand, deliberately disobeyed the Prophet صلى الله عليه وسلم. Thus, it is clear that *Hadrat Bilal* رضي الله عنه did not move about at all but called the *azan* at the pulpit and the *Iqamah* at the same point after the sermon.

The prohibition to jump over the shoulders of the worshippers in the assembly on Friday is found in many *Ahadiith*. In one of them, we see:

عن ابي الزاهرية قال كنت مع عبد الله بن بسر صاحب النبي صلى الله عليه وسلم يوم الجمعة فجاء رجل يتخطى رقاب الناس فقال عبد الله بن بسر جاء رجل يتخطى رقاب الناس يوم الجمعة والنبي صلى الله عليه وسلم يخطب فقال لها النبي صلى الله عليه وسلم اجلس فقد اذيت

Abu az-Zahir رحمه الله عليه said that he was sitting to the Companion of the Messenger صلى الله عليه وسلم, *Hadrat 'Abdullah bin Busr* رضي الله عنه during the gathering one Friday. Suddenly, someone came down jumping over the shoulders of the sitting worshippers. *'Abdullah bin Busr* رضي الله عنه recalled that in the time of the Prophet صلى الله عليه وسلم someone had jumped over the shoulders of those listening to the Prophet's sermon and he had said: "Sit down! You have caused discomfort to people! (*Abu Dawood* v1 P 175, *Nasai* v1 P 207)

The Sermon Is Delivered In Arabic

The word *zikr* in the verse 9 of *surah al-Jumu'ah* refers to *Khutbah* (sermon) فاستمعوا الى ذكر الله (hasten to the remembrance of Allah). (*Tafsir Ibn Kathir* v9 P 456, etc.)

This statement is supported by the *Hadith* in *Bukhari* and *Muslim*:

فاذا اخرج الامام طر واصحفهم يستمعون الذكر

When the *Imam* emerges to deliver the sermon, they close their scrolls and listen to it with attention. (*Bukhari* v1 P 127, *Muslim* v1 PP 281 and 283)

According to another *Hadith*:

احضروا الذكروا دنوامن الامام

Attend the *zikr* (sermon) and keep close to the *Imam*. (*Abu Dawood* v1 P 174)

Thus, the sermon on Friday is *zikr* of Allah (remembrance of Allah) and the true purpose is to remember and mention Allah, not sermonizing and giving instructions. It is obvious that one does not translate the remembrance – the act of remembering Allah. It is not necessary that the person remembering or mentioning Allah must understand it, or the one before whom it is done must understand it. *Zikr* – or the remembrance and mention of Allah – must be done in Arabic only even if no one understands it. However, a sermon – that is a lecture and admonition – must be in the language of the listeners but when this is not the aim at all and the aim is only to engage in remembrance of Allah then it is absurd to worry about conveying the message through.

Take the recital of Qur'an, the prayer, the *Azan* and *Iqamah*, the *Takbirs* in prayer, invocations and supplications, it is not necessary to understand the meaning of all these things. If the one who engages himself in any of these things and those to whom he conveys them do not understand the words, is it that the chanting, the recital and eulogizing is of no advantage? The idea of the Qur'an particularly is purely to guide, instruct, sermonize and admonish and to convey the commands of Allah, then is it necessary to understand the meaning and sense of the verses of the Qur'an? And, is it if no benefit to recite it without comprehending its meaning?

The truth is that the spirit behind the things is the worship of Allah and His remembrance. It is not necessary for oneself to understand the meaning in the act of worship or remembrance of Allah or to convey the meaning to the audience. If at the same time as remembering Allah admonition and caution is included, then this is supplementary not the real thing.

The observance of Friday is dependent on the Friday sermon. If the essence of the sermon was lecturing and admonition, then there is no sense in linking observance of Friday to the sermon. Besides, instruction and admonition could have been postponed to after Friday and it was not necessary to have them before Friday prayer.

Another condition that applies to the Friday sermon is that it should be delivered at the time of *Zuhr*. If anyone delivers it before that time, the Friday prayer is invalid even though he may observe it at the correct time (after *zawal*) because the sermon was delivered ahead of time. To set matters right, the sermon will have to be delivered all over again after *zawal* and then the prayer will be offered. Now, if the sermon was simply a delivery of advice and warning, then it should not have made any difference whether it was delivered before *zawal* or after it.

If people do not listen to advice and admonition, then there is no use passing it on. As for the Friday *Khutbah* (sermon), if the *Khatib* delivers it before those who are deaf or who doze off during the sermon then the *Khutbah* has been validly delivered and the Friday prayer may be observed after that. It would not have been the same thing if the sermon were advice and admonition alone.

The *Zuhr* prayer is made up of four *raka'at* while the Friday prayer comprises only two *raka'at*. A man who has offered the Friday prayer is not required to offer the *Zuhr* prayer. In other words, he has had to pray two *raka'at* less than *Zuhr*. The Friday sermon has been made *fard* (obligatory) in place of those two *raka'at*.

Hadrat 'Umar رضى الله عنه has said: الخطبة موضع الركعتين The Friday sermon takes the place of the two *raka'at*. (Musannaf Abdur Razzaq v3 P 227.)

The question that arises is: Did the two *raka'at* that the Friday sermon replaces represent form of worship and remembrance of Allah or was it the act of advice and admonition?

The most important thing to observe, however, is that there used to be numerous non-Arabs in the mosque even in the days of the Prophet صلى الله عليه وسلم and the righteous Caliphs رضى الله عنهم. At no time at all was the interest of the listeners taken into consideration and the Friday sermon delivered in any language other than Arabic neither was anyone requested to translate it into another language for the benefit of the non-Arabs. If the aim of the sermon was to instruct and advise, then we should have found an incident of a non-Arabic language being employed as was done by the Prophet صلى الله عليه وسلم and the Caliphs in calling on the services of translators and interpreters.

Further, many of the Companions رضى الله عنهم traveled to non-Arab lands and learnt the language spoken there. There were many noble Companions رضى الله عنهم whose mother tongue was not Arabic; they came from Rome, Iran, Abyssinia. Many of the Companions had mastered many languages. *Hadrat Zayd bin Thabit* رضى الله عنه was one of them. The sermons of the Prophet صلى الله عليه وسلم and his companions رضى الله عنهم have been preserved in the books of *Hadith* and other literature but we do not find even a single *Khutbah* in a non-Arabic language although many of them knew other languages too and delivered the sermon in foreign (non-Arab) lands. The *Khutbah* was always in Arabic. Thus, it is traditional and an established practice to

deliver the Friday sermon in Arabic alone. Only remembrance of Allah is the purpose of the Friday sermon. If its purpose was to instruct and warn, and then allowance would have been made for the interests of the listeners and there would have been an instance of a language other than Arabic being used for the *Khutbah*. History would have recorded this fact.

Shah Waliullah Muhaddith Dahlawi رحمه الله عليه has said:

واما كونها عربية فلا استمرار اهل المسلمين في المشرق والمغرب به مع ان في كثير من الاقاليم كان المخاطبين اعجميين وقال النووي في كتاب الاذكار رحمه الله تعالى ويشترط كونها بالعربية

The *Khutbah* is in Arabic and this has been the practice of all Muslims in the east and west although many of the audience were non-Arabs. *Imam Nawawi* رحمه الله عليه has stated in his *Kitab ul-Azkar* that one of the conditions of the *Khutbah* is that it should be in Arabic. (Sharah Muwatta Shah Waliullah.)

Many people in our country speak out for the *Khutbah* to be delivered in Urdu language. Many of the *Khatibs* have fallen into delivering the Friday sermon in Urdu. The result is that such a sermon is very long and the subsequent prayer seems too short before it. This is because the Friday sermon in Urdu takes on the pattern of a speech; rather, it is a speech. The lecture prolongs and the prayer is shorter than it. The Prophet صلى الله عليه وسلم has said that the prayer should be long and the *Khutbah* short but those who deliver the *Khutbah* in Urdu do the other way about.

عن عمار قال سمعت رسول الله صلى الله عليه وسلم يقول ان طول صلوة الرجل وقصر خطبته منة عن فقهه الصلوة واقصروا الخطبة

'Ammar رضي الله عنه said that he heard the Messenger of Allah صلى الله عليه وسلم say: A man's lengthening of prayer and keeping the sermon short shows his understanding (of faith). So, lengthen the prayer and shorten the sermon. (Muslim v1 P 286)

Here is another *Hadith* on the subject.

عن عبد الله بن ابي اوفى قال كان رسول الله صلى الله عليه وسلم يطيل الصلوة ويقصر الخطبة

رضي الله عنه 'Abdullah bin Abu 'Aufa رضي الله عنه would lengthen the prayer but keep the sermon short. (Nasai v1 P 209)

Abu Dawood has transmitted a *Hadith* that tells us: The Messenger of Allah صلى الله عليه وسلم used to convey only a few words in his Friday sermon. (v1 P 174)

If the sermon was delivered in Urdu (or any other language) then the sermon would be lengthened and the prayer would become shorter because even if the speaker knows Arabic there is a difference in one's mother tongue and foreign language.

When The Sermon Is Delivered One Is Not Allowed To Pray Or Converse

When the sermon is being delivered, one is not allowed to offer prayers or to talk to anyone. The commentators of the Qur'an have said that the following verse was revealed concerning both prayer and sermon (*Tafsir Ruh ul-Ma'ani* v9 P 150, *Tafsir Kabir* v4 P 500, *Tafsir Ibn Kathir* v2 PP 280-281)

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

And when the Qur'an is recited (O Believers), listen to it with attention, and keep silence, so that you may be shown mercy. (*Al-'Araf*, 7:204)

In this *Fatawa*, 'Allamah Ibn Taymiyyah رحمة الله عليه has stated:

وقد استفاضه عن السلف أنها نزلت في القراءة في الصلوة وقال بعضهم في الخطبة وذكر أحمد بن حنبل الإجماع على أنها نزلت في ذلك

Our predecessors have stated that this verse refers to recitation of Qur'an within prayer and some opine that it refers to the *Khutbah*. According to *Imam Ahmad* رحمة الله عليه, there is a unanimous opinion that it refers to both prayer and *Khutbah*. (*Fatawa Ibn Taymiyyah* v 23, P 269)

Ibn Taymiyyah has also stated:

أحد ما ذكره الإمام أحمد من إجماع الناس على أنها نزلت في الصلوة وفي الخطبة وكذلك قوله فإذا قرأ فاتصوا

One of them is what *Imam Ahmad* رحمة الله عليه has stated that according to a unanimous opinion this verse is revealed concerning prayer and the Friday sermon. Then, there is also the saying of the Prophet صلى الله عليه وسلم (When the *Imam* recites, you must remain quiet) (v23, P 313)

Because it is made up of the verses of the Qur'an, the Friday sermon is termed *zikrullah* (remembrance of Allah). Therefore, it is necessary to listen to this remembrance with attention and concentration.

The *Ahadith* command us to observe complete silence when the sermon is delivered.

عن سلمان قال قال رسول الله صلى الله عليه وسلم لا يغتسل رجل يوم الجمعة ويتطهر ما استطاع من طهر ويدهن من دهنه أو يمس من طيب بيته ثم يخرج فلا يفرق بين اثنين ثم يصلي ما كتب له ثم ينصت إذا تكلم الإمام إلا غفر له ما بينه وبين الجمعة الأخرى

Hadrat Salman Farsi رضي الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: As for him who has a bath on Friday and attains the maximum purity he can with ablution and then anoints himself with oil or applies perfume and goes out for the Friday prayer and there, without squeezing anyone, prays what is prescribed for him, then remains silent when the *Imam* delivers the Friday sermon, his sins between that time and the next Friday will be forgiven him. (*Bukhari* v1 P 121, P 124.)

Muslim has reproduced a *Hadith* by *Hadrat Abu Hurayrah* رضى الله عنه.

فصلى ما قدر له ثم انصت حتى يفرغ من خطبته ثم يصلى معه

...then prayed what was prescribed for him, then remained silent until the *Imam* had finished delivering the sermon, then prayed with him. (v1 P 283)

The words of another *Hadith* are:

ثم اتى الجمعة فاستمع وانصت

...then he came to the Friday prayer and listened to the *Khutbah* attentively and kept quiet. (Ibid)

The words of yet another *Hadith* are:

اذا قلت لصاحبك يوم الجمعة انصت والامام يخطب فقد لغوت

When you ask your companion on a Friday during the sermon to keep quiet, than even that saying is sport. (Muslim v1 P 281, *Ibn Majah* P 79.)

In other words, one is not permitted to even command the approval or disallow the disapproved when the Friday sermon is being delivered. It is necessary to concentrate fully towards the sermon. How can then one be permitted to offer a voluntary prayer like *Tahiyatul Wadu* (which is *mustahab*)?

We learn from another *Hadith*

ثم اتى الجمعة فاستمع وانصت

Then it was Friday, I sat near the *Imam* and listened to the sermon carefully and remained silent. (*Tirmizi* v1 P 66.)

In the *Hadith* transmitted by *Ibn 'Abbas* رضى الله عنه the person who talks during the course of the sermon is likened to an ass, and the person who asks him to keep quiet is told that his Friday prayer is not valid.

من تكلم يوم الجمعة والامام يخطب فهو كمثل الحمار يحمل اسفارا
والذى يقول له انصت ليس له جمعة رواه احمد

He who speaks on Friday while the *Imam* delivers the sermon is like an ass that carries a burden over him (and brays). He who tells him to be quiet has not offered the Friday prayer. (*Mishkat* v1 P 123)

Abu Ayyub Ansari has reported:

ثم خرج الى المسجد فتركه ان بداله ولم يؤذ احدًا ثم انصت حتى يصلى

Then he went to the *Jami' Mosque* and prayed there if he had an opportunity and he did not cause inconvenience to anyone. Then he remained silent until the prayer was observed. (*Majma' az-Zawaid* v2 P 171.)

The *Hadith* by *Hadrat Abu Sa'id al-Khudri* رضى الله عنه is:

ثم صلى ما كتب الله له ثم انصت اذا خرج الامام حتى يفرغ من صلوته

Then he prayed what he had to pray. Then he maintained silence when the *Imam* emerged to

deliver the sermon until he had finished his prayer. (Tahawi v1 P 180)

The *Hadith* found in *Abu Dawood* is

فاستمع وانصت

So he listened with attention and remained silent.
(v1 P 166)

We learn of two things from these *Ahadith*. Firstly, prayer may be offered until the *Imam* arrives for the *Khutbah*. Once he comes out, the sermon must be heard with composure and concentration. One has to pay attention to it.

Secondly, prayer and observing silence have been placed opposite each other and one is made to understand that prayer is not silence. Thus, when silence is to be observed during the sermon prayer must be abandoned because both prayer and conversation are disallowed during the sermon.

Even the angles close their scrolls when the sermon is commenced and they enter the mosque and listen to the sermon.

فاذا خرج الامام طوا واصحفهم ويستمعون الذكر

So when the *Imam* emerges for the *Khutbah*, they shut their scrolls and listen attentively to the *zikr* and *khutbah*. (*Bukhari* v1 P 127, *Muslim* v1 P 281, 282)

Both prayer and conversation are disallowed when the *Khutbah* is delivered. The *Hadith* by Nubayshah Huzali رضى الله عنه makes this point very clear.

فان لم يجد الامام خرج صلى ما بدا له وان وجد الامام قد خرج حبس فاستمع وانصت حتى يقضى الامام جماعته وكلامه رواه احمد

If the *Imam* is not seen to have come to deliver the sermon then one may offer prayer what is reasonable but if the *Imam* is seen to have come out for the sermon then he must sit down and listen heedfully and keep quiet until the *Imam* finishes the prayer and the sermon. (*Majma' uz-Zawaid*, v1 P 171)

We find in *Musannaf Ibn Abi Shaybah* that *Hadrat 'Ali* رضى الله عنه, *Hadrat 'Abdullah Ibn 'Abbas* رضى الله عنه and *Hadrat 'Abdullah Ibn 'Umar* رضى الله عنه regarded prayer as *makrooh* once the *Imam* came out to deliver the sermon. (v2 P 111)

It is reported by 'Urwah bin Zubayr رحمه الله عليه

اذا قعد الامام على المنبر فلا صلاة

Once the *Imam* sits down on the pulpit, it is not valid to observe any prayer. (*Musannaf Ibn Abi Shaybah* v2 P 111)

Ibn Shahab Zuhri رحمه الله عليه has said:

فخرج الامام يقطع الصلاة وكلامه يقطع الكلام

The emerging of the *Imam* to deliver the *Khutbah* puts a stop to (further) prayer and his

speech (the *Khutbah*) terminates speech (other people's conversation) (*Muwatta Imam Malik* P 38)

We find *Ishaq bin Rahu* transmits from *Sa'ib bin Yazid*: In the time of *Hadrat 'Umar* رضى الله عنه, we used to occupy ourselves in prayer on Friday but when he would sit down on the pulpit then we would cease praying any more. (*Nasb ur Rayah* v2 P 204)

In the light of all these *Ahadith*, the following narration of *Hadrat 'Abdullah bin 'Umar* رضى الله عنه makes things more clear:

إذا دخل أحدكم المسجد والامام على المنبر فلا صلوة ولا كلام حتى يفرغ الامام رواه الطبراني في المعجم الكبير

If any of you finds on entering the mosque that the *Imam* is on the pulpit then he is not allowed to offer prayer or engage in conversation until the *Imam* has finished. (*Majma' uz-Zawa'id* v2 P 184)

This *Hadith* tells us exactly what we have seen so far in the verses of the Qur'an, the *Ahadith* and the behavior of the Companions رضى الله عنهم.

The truth is that all our righteous predecessors tell us through their behavior – the Companions, the epigones and others – that when the *Khutbah* is in progress, it is disallowed to offer prayers and to talk to anyone. (*Musannaf Abdur Razzaq* v3 P 208, *Muwatta Imam Muhammad* P 138, *Tahawi* v1 P 181, *Muwatta Imam Malik* P 38, etc.)

As for those *Ahadith* that call for observing *Tahiyat ul-Masjid* during the *Khutbah*, these are *Ahadith* of the time

when it was not considered wrong to pray and talk during the sermon. At a stage, talking was allowed even while offering prayer but this permission was withdrawn later on. In the same way, prayer and conversation was disallowed during the Friday sermon at a later stage and until then a worshipper was permitted to offer the *Tahiyatul Masjid* voluntary prayer. Also, there have been some special exemptions as borne out by the Qur'an and witnesses. (*Ikhtilaf Ummah aur Sirat Mustaqeem*, part 2 P 225.)

The 'Eid Prayer

Apart from a slight difference, the 'Eid prayer is offered just as any other prayer. The difference is that six extra *takbirs* are called in the 'Eid prayer. In the first *raka'ah* three *takbirs* are called after reading out the *Thana* and before the recital of the Qur'an. In the second, again three *takbirs* are called out and this time after the recital of Qur'an before bowing down. The *takbir tahrimah* is called out as normally and the three (extra) *takbirs* in the first *raka'ah* are in addition to it. Similarly, in the second *raka'ah* the *takbir* is called out in a normal manner while bowing down and it is not one of the three additional *takbirs*. If these two normal *takbirs* are counted with the extra *takbirs*, then there will be four *takbirs* in each *raka'ah* in the standing posture; it is like the four *takbirs* in the funeral prayer.

عن سعيد بن العاص قال سألت ابا موسى وحذيفة بن اليمان كيف كان رسول الله صلى الله عليه وسلم يكرر في الاضحية والفطر فقال ابو موسى كان يكرر اربعاً تكبيره على الجنازة فقال حذيفة صدق

Hadrat Sa'id bin al-'As رضى الله عنه said that he asked Hadrat Musa al-Ash'ary رضى الله عنه and Hadrat Huzayfah رضى الله عنه about the number of *Takbirs* called out by the Messenger of Allah صلى الله عليه وسلم in the prayers on 'Eid ul-Adha and 'Eid ul-Fitr, Abu Musa رضى الله عنه replied, "Four *takbirs*

Here is another *Hadith*:

عن علقمة والأسود قالاً كان ابن مسعود جالساً وعنده حذيفة وابو موسى الأشعري فأسمعهم يعيد بن العاص عن التكير في صلوة العيد فقال الحذيفة سل الأشعري فقال الأشعري سل عبد الله فإنه أقدمنا وعلما فقال قتال بن مسعود يكبر في ركع فيقوم في الثانية فيقرأ ثم يكبر

According to 'Alqamah رَحْمَةُ اللهِ عَلَيْهِ and Aswad رَحْمَةُ اللهِ عَلَيْهِ while Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ was seated and Huzayfah رَضِيَ اللهُ عَنْهُ and Abu Musa رَضِيَ اللهُ عَنْهُ were with him, Sa'id bin al-As رَضِيَ اللهُ عَنْهُ asked them about the *Takbirs* in the 'Eid prayer. *Hadrat Huzayfah* رَضِيَ اللهُ عَنْهُ said, "Ask Abu Musa al-Ash'ary رَضِيَ اللهُ عَنْهُ." *Hadrat Abu Musa al-Ash'ary* said, "Ask 'Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ because he is the senior-most among us and the most learned too." Thus, Sa'id bin al-As رَضِيَ اللهُ عَنْهُ put the question to 'Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ. He said, "One must recite the four *takbirs*, then recite the Qur'an and go into the bowing posture. Then, when he stands for the next *raka'ah*, let him first recite the Qur'an, then call out the four *takbirs*. (*Musannaf 'Abdur Razzaq* v3 P 293.)

Similar narrations are handed down by 'Abdullah bin 'Abbas رضى الله عنه and Mughirah bin Sha'bah رضى الله عنه. (Musannaf 'Abdur Razzaq v3 P 285.)

Necessary Guidelines For The Two 'Eids

Azan and *iqamah* are not called for the prayers on the two 'Eids. (Muslim v1 P 289). The *Khutbah* is delivered after the prayer. (*Bukhari* v1 P 131, *Tirmizi* v1 P 70) Women should not go to the place where 'Eid prayers are held. (*Musannaf Ibn Abu Shaybah* v2 P 183.) The Qur'an in the prayers of two 'Eids is recited in an audible voice. (*Mishkat* v1 P 126)

Before he proceeded to the prayer for 'Eid ul-Fitr, the Messenger of Allah ﷺ ate an odd number of dates. Therefore, it is *sunnah* to eat dates or a sweet before proceeding to the prayer for 'Eid ul-Fitr (Bukhari v1 P 130.) On the 'Eid ul-Adha, however, it is *musnoon* to eat anything after the 'Eid prayer. (Tirmizi v1 P 71.) It is *sunnah* to go to the place of 'Eid prayer by one route and return by another. (Bukhari v1 P 134.) If it is not possible to offer the prayer for 'Eid ul-Fitr on the first Shawwal for some reason, then it may be offered the next day but not after that. (Abu Dawood v1 P 180.) If the prayer for 'Eid ul-Adha cannot be offered on the 10th Zul Hajjah for some reason then it may be offered on the 11th. If the obstruction persist on the 11th then it may be offered on the 12th. In other words, worshippers are allowed to offer the prayer on any of the days of sacrifice provided there has been some reason for delaying it otherwise it is sinful to delay the prayer.

On both the 'Eids, while he proceeds to the place of prayer, the worshipper must recite اللهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللهُ وَهُوَ أَكْبَرُ اللهُ (Allah is the Greatest. Allah is the Greatest. There is not god but Allah and Allah is the Greatest. Allah is the Greatest and all praise belongs to Allah. (Bukhari V1 p132, etc.) The time of the prayer for the two 'Eids commences

when the sun has risen sufficiently and lasts until a little before *zawal* (*Ibn Majah* P 94)

The prayer for *'Eid ul-Adha* must be offered early and the prayer for *'Eid ul-Fitr* somewhat late.

عن أبي الحويرث أن رسول الله صلى الله عليه وسلم كتب إلى عمر بن حزم وهو بنجران عجل الأضحية وأخر الفطر

Abu al-Huwayrith رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم wrote to *'Amr bin Hazm* who was at *Najran* instructing him to observe the prayer early on *'Eid ul-Adha* and late on the *'Eid ul-Fitr*. (*Mishkat* v1 P 227.)

Tarawih

What Is Tarawih

Tarawih is the plural of *Tarwihah*. It is a sitting that affords some rest. The worshippers sit awhile after every four *raka'at* of *Tarawih* and use this rests to make supplications. It is from this little rest that they get, that every four *raka'at* of *Tarawih* came to be called one *Tarwiyah*. Then, because there are five *Tarwihah* in the entire *Tarawih*, the five together came to be called *Tarawih*.

Tarawih is the prayer that is observed in congregational form after the *'Isha* prayer in the month of Ramadan. *'Allamah Hafiz Ibn Hajar 'Asqalani* رحمه الله عليه, the commentator of *Bukhari* has said:

سميت الصلوة في الجماعة في ليالي رمضان التراويح

The congregational prayer in the nights of Ramadan is called *Tarawih*. (*Fath-ul-Bari* v4 P 250)

Hafiz 'Abdullah رحمه الله عليه, a scholar of the *Ahl-e-Hadith*, has stated:

"*Tarawih* is the prayer that is observed in a congregational form in the nights of the month of Ramadan after the *'Isha* prayer." (Appendix to *Raka'at ut Tarawih*)

Refer to *Qastalani* (v3 P 483). *Tarawih* is described as 'the standing or night prayer during Ramadan' and *Tahajjud* as 'the standing or prayer during the night' as is evident from the books of *Hadith*.

The Reward On Observing Tarawih

Hadrat Abu Hurayrah رضى الله عنه has said:

كان رسول الله صلى الله عليه وسلم يرغب في قيام رمضان من غير أن يأمركم فيه بعزيمة فيقول من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه فتوفى رسول الله صلى الله عليه وسلم والأمر على ذلك ثم كان الأمر على ذلك في خلافة أبي بكر وصدرنا من خلافة عمر على ذلك

The Messenger of Allah صلى الله عليه وسلم used to encourage (us) to observe prayer at night during Ramadan but did not command it as an obligation. He used to say: If anyone prays during the night in Ramadan prompted by faith and desire for reward from Allah, his previous (minor) sins will be forgiven. The Messenger of Allah صلى الله عليه وسلم died and this was the practice and it remained so during the caliphate of *Hadrat Abu Bakr* رضى الله عنه the initial days of the caliphate of *Hadrat 'Umar* رضى الله عنه. (*Bukhari* v1 P 269, *Muslim* v1 P 259, *Abu Dawood* v1 P 210)

While this *Hadith* tells us of the reward on observing *Tarawih*, we also learn the following things from it:

- i) The Holy Prophet صلى الله عليه وسلم did recommend the observance of the night prayer in Ramadan (the *Tarawih*) but he did not specify the number of *raka'at* and did not make it an obligatory

duty to observe *Tarawih*. He had left it to very individual to offer as many *raka'at* as he could, few or many as he chose or not at all.

- i) This continued to be the practice during the time of *Hadrat Abu Bakr* رضى الله عنه and the early days of *Hadrat 'Umar* رضى الله عنه.

Let us examine these two things in some detail.

The Tarawih As Observed By The Prophet صلى الله عليه

وسلم

'Urwah bin Zubayr رحمه الله عليه has transmitted the following *Hadith* from *Hadrat 'Aishah* رضى الله عنها

ان رسول الله صلى الله عليه وسلم خرج ليلة من جوف الليل فصلى في المسجد وصلى رجال بصلوته فاصبح الناس فتحدثوا فاجتمع اكثر منهم فصلى فصلوا معه فاصبح الناس فتحدثوا فكثر اهل المسجد من الليلة الثالثة فخرج رسول الله صلى الله عليه وسلم فصلوا بصلاته فلما كانت الليلة الرابعة عجز المسجد عن اهلته حتى خرج الصلوة الصبح فلما قضى الفجر اقبل على الناس فتشهد ثم قال اما بعد فانه لا يخف على مكانكم ولكي خشيتم ان تفرض عليكم فتعجزوا عنها فتوفى رسول الله صلى الله عليه وسلم والأمر على ذلك

One night the Messenger of Allah صلى الله عليه وسلم came out and prayed in the mosque. Other people also prayed with him. In the morning they talked about it. The following night more people assembled and when the Messenger of Allah صلى الله عليه وسلم came out and observed prayer these people prayed along with him. In the morning,

they talked about it again so, on the third night, there were more people than on the previous night. He came out and prayed and these people prayed with him. On the fourth night, the mosque was filled to capacity and seemed small for the number of people there. The Messenger of Allah صلى الله عليه وسلم came out only at the time of *Fajr* prayer. After the prayer was over, he turned towards the people and praised Allah and then said: I had known about your presence but I feared lest this prayer become obligatory for you while you might find yourself unable to observe it. Then, after the Messenger of Allah صلى الله عليه وسلم died the affair continued to be held in this way. (Bukhari v1 PP 126, 152, 269, Muslim v1 P 259)

This *Hadith* tells us that it happened in this manner for three nights but we do not know on what nights in Ramadan and if it happened on three consecutive nights or otherwise. The *Hadith* by *Hadrat Abu Zarr* رضى الله عنه answers these questions.

عن جبير بن نفير عن أبي ذر قال صمنا مع رسول الله صلى الله عليه وسلم رمضان فلم يقم بنا شيئا من الشهر حتى بقي سبع فقام بما حتى ذهب ثلث الليل فلما كانت السادسة لم يقم بنا فلما كانت الخامسة قام بنا حتى ذهب شطر الليل فقلت يا رسول الله لو نسفلنا قيام هذه الليلة قال فقال ان الرجل اذا صلى مع الامام حتى ينصرف حب له قيام الليلة قال فلما كانت الرابعة لم يقم فلما كانت الثالثة جمع اهله ونساءه والناس فقام بنا حتى خشينا ان يفوتنا الفلاح قال قلت ما الفلاح قال السحور ثم لم يقم بناقيه الشهر

Jubayr bin Nufayr has transmitted from *Hadrat Abu Zarr Ghaffari* رضى الله عنه who said: We fasted

with the Messenger of Allah صلى الله عليه وسلم but he did not make us get up at night for prayer at any time during the month till seven nights remained. That night he kept us in prayer till a third of the night had passed. Next night he did not make us get up but when the fifth remaining night came he made us get up for prayer till a half of the night had passed. I said, "Messenger of Allah I wish you had led us in voluntary prayer during the whole night." He said, "When a man prays behind an *Imam* (the *'Isha* prayer) till he goes away he is reckoned as having spent the night in prayer." On the fourth remaining night he did not make us get up for prayer. On the third remaining night he gathered his family, his wives and the people and prayed with us till we were afraid that we would miss the *falah*. *Jubayr bin Nufayr* asked what *falah* was and he answered that it was the meal before daybreak. Then during the remaining days of the month, the Prophet صلى الله عليه وسلم did not make us get up for prayer. (Abu Dawood v1 P211, Tirmizi v1 P 99, Ibn Majah P 95, Nasai v1 P 238)

The version transmitted by *Zayd bin Thabit* رضى الله عنه contains more details about the fourth night.

ثم فقد واصوته ليلة وطبوا انه قد نام فجعل بعضهم يتخسح ليخرج اليهم فقال ما زال بكم الذي رأيتم من صيغكم حتى خشيت ان يكتب عليكم ولو كتب عليكم ما قمتم به

Then one night the Companions رضى الله عنهم did not hear the voice of the Prophet صلى الله عليه وسلم so they thought that he had slept. Some coughed and

cleared their throats that he might come out. Then (at the time of *Fajr*), the Prophet صلى الله عليه وسلم came out and said: I had known that you had arrived but I did fear that this prayer might be prescribed as a duty for you and then you might find it difficult to observe it. (*Nasai*, v1 P 237)

These narrations inform us that *Tarawih* prayers were observed for three nights but they do not tell us how many *raka'at* were offered, eight or twenty. The truth is that deductions can be made out both ways from the *Ahadiith*. Therefore, the scholars of *Hadith* and the *Ulama* who have studied deeply tell us that there is no evidence of a specified number of *raka'at* from the Holy Prophet صلى الله عليه وسلم neither from his sayings nor from his action. (Bazl v2 P 304)

Number Of Raka'at

Eight Raka'at

Those who hold that *Tarawih* comprises eight *raka'at* present the following *Hadith* by *Hadrat 'Aishah* رضي الله عنها in support of their practice.

عن أبي سلمة بن عبد الرحمن أن عائشة كيف كانت صلوة رسول الله صلى الله عليه وسلم في رمضان فقالت ما كان يزيد في رمضان ولا في غيره على إحدى عشرة ركعة يصلي أربعا فلا تسأل عن حسن وطول ثم يصلي ثلاثا

Abu Salamah bin Abdur Rahman asked *Hadrat 'Aishah* رضي الله عنها about the prayer of the Messenger of Allah صلى الله عليه وسلم during Ramadan. She said that he used to observe not

more than eleven *raka'at* both in Ramadan and in other months. First, he would pray four *raka'at* and do not ask about them how beautiful and prolonged those *raka'at* were! Then he would pray three *raka'at* *Witr* prayer. (*Bukhari* V1 p154, *Muslim* v1 P 254)

However, this *Hadith* is not about eight *raka'at* *Tarawih*. Our reasons are:

- i) This *Hadith* tells us that the prayers were observed during Ramadan and even after it in other months while *Tarawih* is observed only in the month of Ramadan and not in the other months.
- ii) This *Hadith* speaks of four *raka'at* at a time ending them with a salutation when the fourth is over while *Tarawih* is offered in two's.
- iii) This *Hadith* is about the eleven *raka'at* prayed individually not in congregational form but the *Tarawih* that the Prophet صلى الله عليه وسلم observed on the three days was in congregational form.
- iv) This *Hadith* is not about *Tarawih* but it is about *Tahajjud** because *Tahajjud* is prayed throughout the year, Ramadan or any other month. Besides, it is *mustahabb* to pray the *Witr* with *Tahajjud* not the *'Isha*.
- v) Even if we grant that this *Tahajjud* becomes *Tarawih* during Ramadan remaining *Tahajjud* in other months, then too we cannot say that *Tarawih* comprises of eight *raka'at* as *musnoon* because the Messenger of Allah صلى الله عليه وسلم prayed four, six,

eight, ten *raka'at* in *Tahajjud* as we see in the different *Hadith*. We will delve on this point later.

vi) Those who cite this *Hadith* in support of eight *raka'at* *Tarawih* themselves fail to obey its directions. While this *Hadith* mentions prayer in fours, these people observe prayer in two's. The *Hadith* also mentions *Witr* composed of three *raka'at* but these people pray eight *raka'at* *Tarawih* and one *raka'at* *Witr* thus nine in all. If sometimes they observe three *raka'at* *Witr*, they pray it in two parts – after the first two, they turn in salutation and then pray just one *raka'ah*.

vi) According to this *Hadith* *Witr* is always three *raka'at* whether it is the month of Ramadan or any other month. This is apart from the eight *raka'at*. Throughout the year one must pray three *raka'at* *Witr*, not one, five or seven. However, the advocates of eight *raka'at* (*Tarawih*), lobby for the *Witr* less as three *raka'at* and more as one *raka'ah* and observe it as one *raka'ah* often. The *Hadith*, as we have seen, tells us that *Witr* is always three *raka'at*.

viii) The scholars of *Hadith* do not regard this *Hadith* to refer to night prayer in Ramadan (the *Tarawih*). They place it in the Chapter on *Tahajjud*. This is evident in Muslim (v1 P 254), *Abu Dawood* (v1 P 196), *Tirmizi* (v1 P 158), *Nasai* (v1 P 154), *Sahih Ibn Khuzaymah* (v2 P 192), *Muwatta Imam Malik* (P 42), In his well-known book *Qiyam ul-Layl*, *Imam Muhammad bin Nasr Marwazi* رحمه الله عليه has cited many *Ahadith* to investigate the number of *raka'at* under the chapter *Qiyam Ramadan* but has

not cited the foregoing *Hadith* by *Hadrat 'Aishah* رضي الله عنها (PP 91-92) This shows that he too does not consider this *Hadith* to refer to *Tarawih*. 'Allamah *Ibn Qayyim* رحمه الله عليه has also placed this *Hadith* under *Qiyam ul-layl* (*Tahajjud*) in his *Zad ul-Mi'ad* (v1 P 86).

Hafiz Ibn Hajar 'Asqalani رحمه الله عليه, the commentator of *Bukhari*, also regards this *Hadith* as referring to *Tahajjud*. The figure eleven, according to him, signifies the day's prayers-four at *Zuhr*, four at *Asr* and three at *Maghrib*. This is the composition of the *Tahajjud* and *Witr* – four, four and three, eleven in all. He has said:

وظهر لي ان الحكمة في عدم الزيادة على احدى عشرة ان التهجد والوتر
مختص بصلوة الليل وفرائض النهار الظهر وهي اربع والعصر وهي اربع
والغرب وهي ثلاث وتر النهار فناسب ان تكون صلوة الليل كصلوة
النهار في العدد جملة وتفصيلا

The wisdom in not observing more than eleven seems to me thus: *Tahajjud* and *Witr* are prayers of the night. The *fard* prayers of the day are four each at *Zuhr* and *Asr*, and *Maghrib* that is the *Witr* of the daytime is three *raka'at* (eleven in all). So, it seems reasonable that the prayers at night resemble in number and detail the prayers in the day. (Fath-ul-Bari v3 P 21.)

The views of *Imam Ghazali* are:

وقد اوتى رسول الله صلى الله عليه وسلم بركة وثلاث وخمس وهكذا
بالاوتار الى احدى عشرة ركعة والرواية مترددة في ثلث عشرة وفي

حديث شاذ سبع عشرة وكانت هذه الركعات اعني ما سمينا جملتها وترا بالليل وهو التهجد

The Messenger of Allah صلى الله عليه وسلم has observed *Witr* as one *raka'ah*, three, five, seven, nine and eleven *raka'at*. The report of thirteen *raka'at* is doubtful. There is also an anomalous *Hadith* calling for seventeen *raka'at*. These different number of *raka'at* that we refer to as *Witr* are prayers of the night and this is what is *Tahajjud*. (Alhya ul-Uloom v1 P 202)

This statement of Imam Ghazali رحمه الله gives support to the contention that the eleven *raka'at* with *Witr* form *Tahajjud* prayer.

x In the light of these arguments and doubts, this *Hadith* does not specify the number of *Raka'at* that make up the *Tarawih*. It is for this reason that many scholars regard this *Hadith* as confusing.

قال القرطبي اشكلت روايات عائشة على كثير من اهل العلم حتى نسب بعضهم حديثها الى الاضطراب

Imam Qurtubi رحمه الله said that the *Hadith* of Hadrat 'Aishah رضي الله عنها proved difficult for many scholars so that some of them termed it confusing. (Faht-ul-Bari v3 P 21, 'Umdatul Qari v7 P 187)

While we could not find evidence of eight *raka'at* in the *Tarawih* in this *Hadith*, there are two traditions that clearly bring out eight *raka'at* as making up the *Tarawih*

but both the versions are weak and not worth depending on for argument.

The First Hadith

Hadrat Jabber bin 'Abdullah رضي الله عنه has been quoted in Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Qiyam ul-Layl and Mu'ajjam Saghir as reporting:

صلى بنا رسول الله صلى الله عليه وسلم في رمضان ثمان ركعات والوتر

The Messenger of Allah صلى الله عليه وسلم led us in prayer in Ramadan observing eight *raka'at* and *Witr*.

What we have to consider is that the Prophet صلى الله عليه وسلم had observed *Tarawih* with the Companions behind him for three nights and then he did not come out again for it but this *Hadith* by Hadrat Jabber رضي الله عنه speaks of his coming out only one night and not again as we see further down in this very *Hadith*.

فلما كانت الليلة القابلة اجتمعنا في المسجد رجونا ان يخرج فيصلي بنا فاقفنا فيه حتى اصبحنا فقلنا يا رسول الله رجونا ان تخرج فتصلي بنا فقال اني كرهت او خشيت ان يكتب عليكم الوتر

So, on the next night we assembled in the mosque hoping that he would come out and lead us in prayer. We stayed there till morning. We submitted to him (in the morning), "Messenger of Allah! صلى الله عليه وسلم We had hoped that you would come and lead us in prayer." He said, "I was worried lest the *Witr* become obligatory for you." (Qiyam ul-layl, Sahih Ibn Khuzaymah v2 P 138)

The *Mizan ul-E'tidal* interprets the word *laylah* (one night). It is not clear if this 'one night' is one of the three nights spoken of (earlier). *Hafiz Ibn Hajar* رحمه الله عليه has hesitated in accepting this night as one of the three. (Fath ul-Bari v2 P 12)

The most important thing is that three of the transmitters of this *Hadith* are weak and censured. This *Hadith* has been transmitted through the following two chains:

- i) *Ishaq - 'Abdur - Rabi' - Ya'qub Qummi - 'Isa bin Jariyah - Jabber bin 'Abdullah* روى الله عنه.
- ii) *Muhammad bin Humaydrazī - Ya'qub Qummi, 'Isa bin Jariyah - Jabber bin 'Abdullah* روى الله عنه.

It is (one of) these two chains of transmission that will be found in every source (of this *Hadith*) be it *Sahih Ibn Khuzaymah*, *Muhammad bin Nasr Marwazi's Qiyam ul-Layl* or any other source that quotes this *Hadith*.

The first thing that we have to see is that it is 'Isa bin Jariyah who claims to have heard this *Hadith* from *Hadrat Jabber bin 'Abdullah* روى الله عنه. In the foot notes or marginal notes of *Sahih Ibn Khuzaymah* itself, 'Isa bin Jariyah is spoken of in these words.

عيسى بن جارية فيه لين

There is weakness in 'Isa bin Jariyah. (*Sahih Ibn Khuzaymah* v2 P 130)

When that is so, the *Hadith* itself is weak because it depends on 'Isa bin Jariyah through both links of

scholars of examination of *Hadith*. Observe how very weak this *Hadith* is.

ليس بذلك عنده مناكير

According to *Yahya bin Mu'in* رحمه الله عليه He is not strong. He has many rejected narrations.

According to *Imam Nasai* and *Imam Abu Dawood* رحمه الله عليه he is *مكر الحديث* (one who transmits wrong *Hadith*). *Imam Nasai* رحمه الله عليه has said *متروك* (His *Hadith* is not accepted).

Saji رحمه الله عليه and *'Aqil* رحمه الله عليه have said: He is among the weak.

Ibn 'Adi has said: His *Hadith* is not sure (that is, it is anomalous and rejected). (*Mizan ul-E'tidal* v2 P 311, *Tahzib ut Tahzib* v5 P 207)

These are the seven scholars who have severely criticized 'Isa bin Jariyah. *Hafiz Ibn Hajar* رحمه الله عليه has also spoken about him critically in *Tahzib ut-Tahzib* (v8 P 207) and called him *Layn ul-Hadith* and *Allama Zuhbi* رحمه الله عليه has presented this *Hadith* as an example of the spurious *Ahadith* narrated by 'Isa bin Jariyah (*Mizan ul-E'tidal* v2 P 311).

Mawlana Abdur Rahman Mubarakpuri رحمه الله عليه has cited 'Allamah *Sakhawi* رحمه الله عليه as saying that it is enough for a man to have a spurious *Hadith* against his name to have all his *Ahadith* rejected (*Akbar ul-Manan* P 191)

This much for one of the transmitters. Another name found in both the chains is that of *Ya'qub Qummi*. *Imam*

Dar Qutni رحمه الله عليه has said about him that he is not strong.
(*Mizan ul-E'tidal* v3 P 324)

In the second chain the name of *Muhammad bin Humayd Razi* precedes *Ya'qub Qummi*. *Imam Zuhbi* رحمه الله عليه has said about him that he is weak.

Ya'qub bin Shaybah رحمه الله عليه has said about him that he is *كثير المأثر* (he narrates many spurious *Hadith*).

Imam Bukhari رحمه الله عليه has said that there is objection over him.

Abu Zur'ah رحمه الله عليه has said that he is liar.

Ishaq Kusbah رحمه الله عليه has testified that he is liar.

في كل شيء يحدثنا ما رأيت أجراً على الله منه كان يأخذ احاديث الناس فيقلب بعضها على بعض

Salih bin Jazrah رحمه الله عليه has said: "He coins *Hadith* on every topic. I have not seen anyone more daring against Allah than him. He changes the *Ahadiith* by other people."

Ibn Kharash رحمه الله عليه has said: "By Allah, he is a liar."

Imam Nasai رحمه الله عليه has said that he is not reliable.
(*Mizan ul-E'tidal* v3 P 49, 50)

When there are up to three weak transmitters of a *Hadith*, how will that *Hadith* fare in the estimation of people?

This *Hadith* is also found in *Buloogh-ul-Maram* but the number of *raka'at* are not mentioned there and another confusion is found there:

فقلنا يا رسول الله رجونا ان نخرج فتصلي بنا فقال اني كرهت او خشيت ان يكتب عليكم الوتر

We said, "O Messenger of Allah! صلى الله عليه وسلم we had hoped that you would come and lead us in prayer." He said, "I was worried lest *Witr* become obligatory for you." (*Bulooghul Muram* PP 42, 43, *Sahih Ibn Khuzaynah* v2 P 138)

It says that the Prophet صلى الله عليه وسلم did not come out because he feared that *Witr* might become *fard*. The authentic *Ahadiith* tell us, however, that he did not come out because he feared *Tarawih* would become *fard*. *Ibn Khuzaymah* رحمه الله عليه has entitled the *Hadith* باب ذكر دليل بان الوتر ليس *فard* (Evidence That *Witr* Is Not *Fard*) (v2 P 138)

The Second Hadith

The second *Hadith* again by *Hadrat Jabber* رضي الله عنه is:

جاء ابي بن كعب الى رسول الله صلى الله عليه وسلم فقال يا رسول الله انه كان مني الليلة شيء في رمضان قال وما ذلك يا ابي قال نسوة في دارى قلن انا لا نقرأ القرآن فتصلي بصلواتك قال فصليت من ثمان ركعات واوترت فكانت سنة الرضاء ولم يقل شيئا

Hadrat Abu Bin Ka'b رضي الله عنه came to the Messenger of Allah صلى الله عليه وسلم and said, "Messenger of Allah! صلى الله عليه وسلم Last night I happened to do something." He asked him, "The

women in my house told me that they could not recite the Qur'an and that they would pray along with me. So, I led them in eight *raka'at* and in *Witr* too." It thus became a *sumnah* through his pleasure and the Prophet صلى الله عليه وسلم did not say anything. (Ab - Ya'la, Qiyam ul-Layl)

In *Qiyam ul-Layl* (v1 P 155), 'Allamah Marwazi has given his line of transmission. It has the same defect as the first *Hadith* had. 'Isa bin Jaryah is found in the line of transmission of this *Hadith* too. Therefore, the scholars of *Hadith* regard it as untenable because he is weak, rejected, and unreliable. Besides him, *Ya'qub Qummi* is also one of the transmitters so that the *Hadith* is further weakened.

These were the three *Hadith* that called for eight *raka'at* but it is very clear that they do not prove that *Tarawih* is composed of eight *raka'at*.¹

عن داود بن الحصين انه سمع الاعرج يقول ما ادركت الناس الا وهم يلعبون الكفرة في رمضان وكان القاري يقرأ سورة البقرة في ثمان ركعات فاذا قام لها في اثني عشرة ركعة رأى الناس انه قد خفف

Dawood bin Husain رحمه الله عليه has said that he heard *A'raj* رحمه الله عليه say that he found people cursing the infidels during Ramadan and the *Imam* would complete recital of *surah al-Baqarah* in the eight *raka'at*. Then, when he

¹ That is one version by *Hadrat 'Aishah* رضي الله عنها and two versions by *Hadrat Jabir* رضي الله عنه. Another version that is put forward is that *Hadrat 'Umar* رضي الله عنه had commanded prayer composed of eleven *raka'at* during his caliphate. However, the transmitter seems to be confused because *Hadrat 'Umar's* instructions to offer twenty *raka'at* are very clear. (Details on page 440 of this book)

would get up in the twelfth *raka'ah*, the people sensed that he had lightened the recital. (Muwatta Imam Malik P 43)

The transmission of this *Hadith* is sound and no one has objected to it. It is evident from this *Hadith* that the Companions رضي الله عنهم offered more than eight *raka'at* *Tarawih*. The twelfth *raka'ah* is mentioned and there is nothing in the *Hadith* to reject more than twelve. On the contrary, it says that after the *Imam* had completed recital of *al-Baqarah* in the eight *raka'at*, by the twelfth he would lighten his recital. That is, he would recite lesser part of the Qur'an. The reference to congregational prayer in Ramadan points out that this prayer was *Tarawih*.

Let no one doubt that *Tarawih* was observed for three days only during Ramadan because this number of days is evident from his own observation while the Companions held *Tarawih* congregational prayers on their own in different batches. In his era, *Hadrat 'Umar* رضي الله عنه had these different batches into one congregation behind the *Imam*.

Twenty Raka'at

The twenty *raka'at* in *Tarawih* are borne out by the following *Hadith*:

عن ابن عباس ان رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر انتهى

Hadrat 'Abdullah Ibn 'Abbas رضي الله عنه has said that the Messenger of Allah صلى الله عليه وسلم led prayers composed of twenty *raka'at* and *Witr* in (the month of) Ramadan. (*Musannaf Ibn Abi*

Shaybah v2 {P 394, *Bayhaqi* v2 P 496, *Tabarani's al-Mu'ajjam al-Kabir* v3 P 148, *muntakheb Musnad Humayd bin Humayd* v1 P 73.)

However, its chain of transmission also contains a weak transmitter like *Ibrahim bin 'Uthman*.

Is A Specified Number Known From The Prophet ﷺ

الله عليه وسلم

In short, we do not find any *Hadith* specifying eight or twenty *raka'at* that is free from doubt or weakness. There is no *Hadith* with a proper line of transmission which we may present as evidence that the Holy Prophet ﷺ in the *Tarawih* on the three nights observed a specified number of *raka'at*, eight or twenty. It is for this reason that some of the *Ulama* who have probed into the case assert that we cannot deduce from the sayings or deeds of the Prophet ﷺ that a particular number of *raka'at* may be observed strictly without addition or subtraction.

'Allamah *Ibn Taymiyyah* رحمه الله عليه has said:

ان نفس قيام رمضان لم يوقت النبي صلى الله عليه وسلم فيه عددا
معينا بل هو كان صلى الله عليه وسلم لا يزيد في رمضان ولا غيره على
ثلاث عشرة ركعة كان يطيل الركعات فلما جمعهم عمر رضي الله عنه
على ابي بن كعب كان يصلي بهم عشرين ركعة ثم يوتر بثلاث

The Prophet ﷺ has not specified any number of *raka'at* for the prayer in Ramadan (*Tarawih*). Rather, he would not offer more than thirteen whether it is Ramadan or any other month. The *raka'ats* were long. When *Hadrat*

'*Umar* رضي الله عنه grouped the different batches into one congregation under *Hadrat Abi bin Ka'b* رضي الله عنه as *Imam*, he led people through twenty *raka'at* and three *Witr*.

Thus, this statement of *Ibn Taymiyyah* رحمه الله عليه goes on to say that the Messenger of Allah ﷺ observed not more than thirteen *raka'at* throughout the year, Ramadan or otherwise. This replaces the earlier figure of eleven by thirteen. Further, the Holy Prophet ﷺ did not put a limit to any number of *raka'at* for prayer during Ramadan (*Tarawih*).

The statement of *Ibn Taymiyyah* رحمه الله عليه continues after a few lines in between:

من ظن ان قيام رمضان فيه عدد معين مؤقت عن النبي صلى الله عليه وسلم
واسلامه واصحابه وسلم لا يزداد عليه ولا ينقص فقد اخطأ

If anyone supposes that there is a fixed number of *raka'at* specified by the Messenger of Allah ﷺ which number cannot be exceeded or reduced then he is making a mistake. (*Mirqat* v2 P 175)

'Allamah *Subki Shafa'i* has written in *Sharah Minhaj*

اعلم انه ام ينقل كم صلى رسول الله صلى الله عليه وسلم في تلك الليالي
هل هو عشرون او اقل

I know that it is not reported from the Messenger of Allah ﷺ how many

raka'at may be observed during these nights.
(Tuhfat ul Akhyar P 196)

We find in *Masabih* by 'Allamah Jalaluddin Suyuti رحمه الله عليه:

ان العلماء اختلفوا في عددها ولو ثبت ذلك من فعل النبي صلى الله عليه وسلم لم يختلف فيه

The *Ulama* have differed on the number of *raka'at* in *Tarawih*. If these were known from the behavior of the Prophet صلى الله عليه وسلم, this difference would not have been there. (P 42)

'Allamah Shawkani رحمه الله عليه has written:

والحاصل الذي دللت عليه احاديث الباب وما يشا هما هو مشروعية القيام في رمضان والصلوة في جماعة وفرادى فقصر الصلوة المائة بالتراويح على عدد معين وتخصيصها بقراءة مخصوصة لم ترد به سنة

The conclusion we draw from the *Ahadith* is that prayer in Ramadan is lawful and the prayer may be observed with the congregation or individually. We do not find any *Hadith* that limits *Tarawih* to a fixed number of *raka'at* or to a particular recital. (Nayl ul Awtar v3 P 53)

The Behavior Of The Companions رضي الله عنهم

We have seen that there is no evidence through a *Hadith* with a proper line of transmission of the number of *raka'at* in *Tarawih* (Baz'ul-Majhud v2 P 304). As far as *Ahadith* with a doubtful and weak line of transmission are concerned there is evidence of eight *raka'at* and twenty

raka'at. We must, therefore, see what the Companions رضي الله عنهم did. How many *raka'at* did they observe? This is necessary because they were the first people to see the Prophet صلى الله عليه وسلم and to hear him and the first to explain to us his words and deeds. We cannot find an example like them - the way they acted on the *sunnah* of the Prophet صلى الله عليه وسلم. Those who succeeded them cannot hope to equal them.

We see, them, that even when the Holy Prophet صلى الله عليه وسلم lived, they had adopted his *sunnah* (of *Tarawih*). They would form small groups and offer *Tarawih* prayer in different, separate congregations. The Prophet صلى الله عليه وسلم did see them but never objected or expressed his disapproval at their behavior. Rather, he showed his pleasure and approval because he himself had initiated this practice.

عن عبد الرحمن بن عوف قال ذكر رسول الله صلى الله عليه وسلم رمضان فقال شهر فرض الله صيام وسنتت انا قيامه

Hadrat 'Abdur Rahman bin 'Auf رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم mentioned the month of Ramadan and said: It is a month when Allah has made fasting obligatory during the day and I have made prayer during its night a *sunnah*. (Ibn Majah P 95, Bayhaqi, Nasai, Ibn Shaybah)

Hadrat Tha'labah bin Abu Malik Qurazi has transmitted that:

خرج رسول الله صلى الله عليه وسلم ذات ليلة في رمضان فرأى ناسا في ناحية المسجد يصلون فقال ما يصنع هؤلاء قال قاتلوا يا رسول الله هؤلاء

ناس ليس معهم القرآن وإني بن كعب يقرأوهم معه يصلون بصلاته فقال
قد احسنوا وقد اصابوا ولم يكره ذلك لهم

One night in Ramadan, the Messenger of Allah صلى الله عليه وسلم came out and saw some people praying in a corner of the Masjid Nabawi. He asked: "What is it that they are doing?" Someone said in reply: "O Messenger of Allah! They are not *Hafiz* of Qur'an. (1) *Abu bin Ka'b* is reciting the Qur'an and these people are observing the same prayer with him." The Prophet صلى الله عليه وسلم said: "They have done well and correct." He did not disapprove of their act. (Al-Bayhaqi)

Abu Dawood has transmitted a *Hadith* on the same subject by *Abu Hurayrah* رضى الله عنه. Its words are:

فقال النبي صلى الله عليه وسلم اصابوا ونعم ما صنعوا

The Prophet صلى الله عليه وسلم said: "They have behaved rightly and done a very good thing. (v1 P 211)

Abdur Rahman bin Abdul Qari رحمه الله عليه has transmitted this *Hadith*:

خرجت مع عمر بن الخطاب ليلة في رمضان الى المسجد فاذا الناس
اوزاع متفرقون يصلي الرجل لنفسه ويصلي الرجل فيصلي بصلاته الرهط
فقال عمر انى ارى لو جمعت هؤلاء على قارئ واحد لكان امثل ثم عزم
فجمعهم على ابي بن كعب

One night in Ramadan, I walked towards the *Masjid Nabawi* with *Hadrat 'Umar* رضى الله عنه and

we found people scattered in small groups. Someone prayed by himself while someone led a few others in prayer. *Hadrat 'Umar* رضى الله عنه said: "If I could gather them before one *Imam* it would be better." Then he made a firm resolution to do so and collected them together under *Hadrat Abu bin Ka'b* رضى الله عنه as their *Imam*. (Bukhari v1 P 269, Muwatta Imam Malik P 42)

There is another *Hadith*:

عن نوفل بن اياس الهذلي قال كنا نقوم في عهد عمر بن الخطاب في
المسجد فيتفرق ههنا فرقة وههنا فرقة وكان الناس يميلون الى احسنهم
صوتا فقال عمر اراهم قد اتخذوا القرآن اغاني اما والله لئن استطعت لا
غيرن فلم يكت الاثلاث ليلا حتى امر ابا فصلى بهم

Nawful bin Ayas Huzali رحمه الله عليه has said: In the days of Caliph *'Umar* رضى الله عنه we used to pray (*Tarawih*) in various batches in the Masjid Nabawi. If one batch prayed at a place another occupied a different place a little away from the first. People were attracted to the *Imam* who had the best voice. *Hadrat 'Umar* رضى الله عنه said that he saw that people had adopted a singing tone and that if he could he would surely change it. So, three nights after this incident he appointed *Hadrat Abu Bin Ka'b* as the *Imam* to lead men in prayer. (*Athar us-Sunan* v2 P 51)

We learn the following things from these *Ahadith*:

- i) The Companions رضى الله عنهم were used to observe *Tarawih* in the presence of the Holy

Prophet ﷺ too and he was pleased with that.

ii) The *Tarawih* was observed in congregational form but not one but several small congregations were formed. These various congregations were held in the same mosque.

ii) These small congregations were held in the presence of the Holy Prophet ﷺ and even after his death. *Hadrat Tha'labah bin Abu Malik Qurazi* رضى الله عنه and *Hadrat Abu Hurayrah* رضى الله عنه have reported to us the congregations in the times of the Prophet ﷺ and *Abdur Rahman bin Abdul Qari* رضى الله عنه and *Nawfal bin Ayas* رضى الله عنه have reported the event in the days of *Hadrat Umar* رضى الله عنه as caliph.

iv) *Hadrat 'Umar Farooq* رضى الله عنه grouped together these various small congregations into one, single congregation. He appointed *Hadrat Abu Bin Ka'b* رضى الله عنه as their Imam¹. This action avoided possibility of differences and congregations. It also

¹ The Holy Prophet ﷺ had given up congregational *Tarawih* prayer after three days fearing that it might attain a prescribed character and might turn out to be difficult for his people to observe as days goes by because of laziness. After the death of the Prophet ﷺ there remained no possibility of this prayer becoming *fard* while it was known to have been *masnoon* from the encouragement given by the Prophet ﷺ. With the fear of it becoming *fard* no longer there, *Hadrat 'Umar* رضى الله عنه arranged a single congregation under one *Imam* so that it was observed in the same manner as it was on the three days in the Prophet's presence. When all of the Companions رضى الله عنهم observed it unanimously, it attained the *sunnah*

helped all people achieve their desire to listen to the best reciter of the Qur'an and thus encouraged them to listen to it. The Holy Prophet ﷺ had said about *Abu bin Ka'b* رضى الله عنه: (The best reciter of the Qur'an among you is *Abu bin Ka'b*).

v) Yet, these narrations do not tell us how many *raka'at* the Companions رضى الله عنهم offered in the times of the Prophet ﷺ when they formed into several congregations. It is the same with the many small congregations in the initial days of *Hadrat 'Umar* رضى الله عنه that we do not know how many *raka'at* they offered. Did they pray eight *raka'at*, or twenty, or any other number?

However, we have already seen that there is a *Hadith* in *Muwatta Imam Malik* (P. 43) by *Dawood bin Husain* that tells us that the Companions رضى الله عنهم were in the twelfth *raka'ah*. This *Hadith* is in a sound line of transmission and it very clearly asserts that the Companions رضى الله عنهم were in the twelfth *raka'ah*. While this *Hadith* does not reject their praying more *raka'at*, the manner of statement shows that there were more *raka'at* than twelve.

We can say then that the Companions رضى الله عنهم prayed more than eight *raka'at* and we also get an indication from this very *Hadith* that there could be more than twelve, say twenty. As far as *Hadrat 'Umar bin al-Khattab* رضى الله عنه is concerned, he instructed *Hadrat Abu bin Ka'b* رضى الله عنه to offer twenty *raka'at* (as we will see shortly). None of the Companions رضى الله عنهم disputed *Hadrat 'Umar* رضى الله عنه on this instruction. Even *Hadrat 'Aishah* رضى الله عنها did not challenge him that he was violating the *summah* of the Prophet ﷺ for it is her *Hadith* of the eleven *raka'at* that the advocates of eight *raka'at Tarawih* present

in evidence. So that she also considered twenty *raka'at* *Tarawih* as *musnoon* as did all the Companions رضي الله عنهم who included *Hadrat 'Uthman* رضي الله عنه, *Hadrat Ali* رضي الله عنه, *Abdullah bin Mas'ud* رضي الله عنه, *Abdullah bin 'Umar* رضي الله عنه, *Abdullah bin Abbas* رضي الله عنه, and so on. They all agreed to the twenty *raka'at* and to *Abu Bin Ka'b* رضي الله عنه as their *Imam* and this agreement indicates that it was in conformity with the *sunnah* of the Prophet صلى الله عليه وسلم. The version of *Hadrat Abdullah bin Abbas* رضي الله عنه in which twenty *raka'at* are said to make up the *Tarawih* was declared weak (as we have seen) because of one of its subsequent transmitters but it gains support from the practical behavior of the Prophet صلى الله عليه وسلم. It may have become weak because of a subsequent transmitter but before him it was sound in the eyes of the Companions رضي الله عنهم. If it had been weak in their view and if this practice had been against the *sunnah*, the Companions رضي الله عنهم were not the one to tolerate it. The Qur'an and the *Hadith* have asserted that they were not the ones to concede to any behavior or command that was contrary to *sunnah* or the truth even if they had to pass through hardship in upholding truth. Even *Hadrat 'Umar* رضي الله عنه – and if he had hundreds with him – could not have induced the Companions to act against the *sunnah*. Besides, how could *Hadrat 'Umar* رضي الله عنه have shunned the *sunnah* of eight *raka'at* *Tarawih* and introduced twenty *raka'at* by himself? He is the one about whom the Prophet صلى الله عليه وسلم has said:

لو كان بعدي نبي لكان عمر

(If there were a Prophet after me, it would have been 'Umar.)

ان الله جعل الحق على لسان عمر وقلبه

(Allah has inspired 'Umar with the True Word on his tongue and in his heart.)

ان الشيطان يخاف منك يا عمر

(Surely, the devil fears you, O 'Umar!)

And *Hadrat 'Ali* رضي الله عنه had said,

ما كنا نعتقد ان السكينة تنطق على لسان عمر

(We, the Companions, did not think it impossible that *sakinah* (calmness) should speak with 'Umar's tongue'.)

Obviously, *Hadrat 'Umar* رضي الله عنه could never have given up the *sunnah* and introduced something on his own.

Imam Abu Dawood Sajistam has said:

اذا تنازع الخيران عن النبي صلى الله عليه وسلم ينظر بما اخذ به اصحابه

If we have two contradictory *Hadith* before us, we will see how the Companions رضي الله عنهم behaved. (*Abu Dawood* v1 p263)

It is correct that a specified number of *raka'at* cannot be safely deduced from the sayings or behavior of the Prophet صلى الله عليه وسلم through a sound, authentic and unconfused *Hadith*. The behavior of the Companions has told us, however, that *Tarawih* comprises of twenty *raka'at* and it is this number alone that is *masnoon*. Under the circumstances, the version of *Hadrat Abdullah Ibn Abbas*

¹ *Mishkat* v2 P 556

asserting that twenty *raka'at* made up the *Tarawih* was free from weakness in the times of the Companions رضي الله عنه and it was worth citing at that time. The weak transmitters in the chain after the era of the Companions رضي الله عنهم cannot harm the status of this *Hadith* in any way. There could have been doubt if the Companions رضي الله عنهم had not accepted the twenty *raka'at* but the point is that the righteous Caliphs also adopted it, *Hadrat 'Umar*, *'Uthman* and *Ali* رضي الله عنهم. The prominent Companions adopted it as did their successors and then theirs, and the four Imam-*Shafa'i*, *Ahmad bin Hanifa*, *Malik* رحمة الله عليهم. Thus apart from a few people, the whole *ummah* accepted it so we cannot cast doubt on the weakness of the narration by *Ibn Abbas* رضي الله عنه. Is it that all these people had resolved to give currency to a behavior contrary to *sunnah*? Is it that they did not love the *sunnah* of the Prophet صلى الله عليه وسلم?

From another point of view too, it is better to pray twenty *raka'at* because if the *sunnah* is twenty *raka'at* then one who prays only eight deprives himself of the *sunnah* but if it is eight *raka'at* anyone praying twenty automatically acts on the *sunnah* for eight is included in twenty.

Let us now examine the narrations reflecting the behavior of the righteous Caliphs, the other prominent Companions, the epigones, the four Imams and the *Ummah* in general.

¹ In the time of the first Caliph more than one congregations were observed as we have seen on P 391-398

The Righteous Caliphs Prayed Twenty Raka'at

The following narrations may be cited in evidence that *Tarawih* in the times of *Hadrat 'Umar 'Uthman* رضي الله عنه and *Ali* رضي الله عنه comprised of twenty *raka'at*.

According to *Yahya bin Sa'id*:

ان عمر بن الخطاب امر رجلا يصلي بهم عشرين ركعة

Hadrat 'Umar bin al-Khattab instructed one man to lead them (the Companions and their successors) in twenty *raka'at* prayer. (*Musannaf Ibn Abu Shaybah* v2 P 393)

عن يزيد بن رومان انه قال كان الناس يقومون في زمان عمر بن الخطاب في رمضان بثلاث وعشرين ركعة

ii) According to *Yazid bin Ruman* رحمة الله عليه people (the Companions and the epigones) observed twenty-three *raka'at* in the time of *Hadrat 'Umar* رضي الله عنه (twenty *Tarawih* and three *Witr*). (*Muwatta Imam Malik* P 43.)

عن يزيد بن خصيفة عن السائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة قال وكانوا يقرأون بالمئين وكانوا يتوكلون على عصيهم في عهد عثمان بن عفان رضي الله عنه من شدة القيام

iii) Yazid bin Khusayfah رحمه الله عليه has reported from Sa'ib bin Yazid رضي الله عنه that they used to pray twenty raka'at in the month of Ramadan in the era of Hadrat 'Umar رضي الله عنه. Sa'ib bin Yazid رضي الله عنه said that they would recite hundreds of verses in Tarawih prayer, and in the era of Hadrat 'Uthman رضي الله عنه they used staffs to support themselves because of prolonged standing. (Bayhaqi v2 P 496)

iv) We find in Kanz ul-'Ummal that Hadrat 'Umar رضي الله عنه had appointed Abu bin Ka'b رضي الله عنه to lead in prayers comprising twenty raka'at.

فصلى لهم عشرين ركعة

So he led them (the Companions and their successors) through twenty raka'at. (v2 P 484)

عن عبد العزيز بن رافع قال كان ابي بن كعب يصلي بالناس في رمضان بالمدينة عشرين ركعة ويوتر بثلاث

v) According to 'Abdul 'Aziz bin Rafi' Hadrat Abu bin Ka'b رضي الله عنه was Imam in prayers spread over twenty raka'at and three raka'at Witr in the month of Ramadan in Madinah. (Musannaf Ibn Abu Shaybah v2 P 393)

عن عبد الرحمن اسلمي ان عليا دعا القراء في رمضان فامر رجلا ان يصلي بالناس عشرين ركعة وكان على يوتر بهم

vi) 'Abdur Rahman Salma رحمه الله عليه said Hadrat 'Ali رضي الله عنه summoned the reciters of Qur'an in Ramadan and appointed one of them to lead people in prayer comprising twenty raka'at and Hadrat 'Ali رضي الله عنه led them in the Witr prayers. (Bayhaqi's sunan Kubra v2 P 496 and Ma'rifa tus Sunan v1 P 477)

The Instruction Given By Hadrat 'Umar رضي الله عنه Is Hadith Marfoo'

The question that could arise in someone's mind is why did Hadrat 'Umar رضي الله عنه specify twenty raka'at Tarawih? Why not more or less? It is not something that a man may judge or decide through deduction how many raka'at will make up a prayer. Common sense or judgement has no part to play in deciding how a prayer will be preformed and how many raka'at will it comprise. The instruction of Hadrat 'Umar رضي الله عنه to pray twenty raka'at and its observance by Hadrat 'Uthman رضي الله عنه Hadrat 'Ali رضي الله عنه and other Companions رضي الله عنهم could not have been but in pursuance of a saying or deed of the Holy Prophet صلى الله عليه وسلم. They might have heard him or seen him do this; they could not have acted on their own because it was not something to have been deliberated over and decided. Any affair that does not tolerate interference by a Companion through verbal judgement or practical example is considered Hadith Marfoo' (a Hadith directly traced to the Prophet صلى الله عليه وسلم).

According to 'Allamah Hafiz Ibn Hajar 'Asqalani

رحمة الله عليه

ما يقول الصحابي الذي لم يأخذ من الامراتيات ما لا اجتهاد فيه ولا له
تعلق ببيان لغة او شرح غريب وانما كان له حكم المرفوع لانه
اخباره بذلك يقتضي خبر الله وما لا مجال الاجتهاد فيه يقتضي موقفا
للقاتل به ولا موقف للصحابة الا النبي صلى الله عليه وسلم الخ

The saying of a Companion رحمه الله عليه fall under the class of *Hadith marfoo'* if he has not borrowed it from an Israilite legend, if there is no scope for personal opinion or judgement in deciding it, if it does not depend on lexical interpretation of a word, or if it is not an explanation of a rare word. It is classified, as a *Hadith marfoo'* even though a Companion is a transmitter because passing on an information is dependent on one who passes it on. If there was no opportunity and scope of personal judgement then the one who conveys it must surely have a source from which he had obtained the information and such a source for the Companions رحمه الله عليهم could only be the Prophet صلى الله عليه وسلم. (Sharah Nakhbatul Fikr P 76.)

Imam Abu Yusuf رحمه الله عليه asked Imam Abu Hanifah رحمه الله عليه:

هل كان لعمر رضي الله عنه عهد من النبي صلى الله عليه وسلم في
عشرين ركعة فقال له ابو حنيفة رحمه الله تعالى لم يكن عمر رضي الله عنه
مبتدعا

Did Hadrat 'Umar رضي الله عنه know anything about the twenty *raka'at* from the Messenger of Allah صلى الله عليه وسلم? Imam Abu Hanifah said: Hadrat 'Umar رضي الله عنه was not one to innovate a new practice. (That is, he did surely know something from the Prophet صلى الله عليه وسلم or he would not have given the instruction.) (Fayd ul-Bari, Sharah Bukhari v2 P 420, Muraji al-Falah, P 81. al-Bahr ar-Raiq v2 P 66)

Other Companions And Epigones

وفي قيام الليل قال الا عمش كان أي ابن مسعود يصلي عشرين ركعة
ويوتر بثلاث

i) It is reported in *Qiyam ul-Layl* that A'mash رحمه الله عليه said that Hadrat Abdullah bin Mas'ud رضي الله عنه used to pray twenty *raka'at* Tarawih and three *raka'at* Witr. (Tuhfah al-Ahwazi v2 P 35)

عن ابي الحبيب قال كان يؤمنا سويد بن غفلة في رمضان فيصلي خمس
ترويعات عشرين ركعة

ii) According to *Abu al-Khusayb* رحمه الله عليه *Suwayd bin Ghafalah* رضي الله عنه used to lead them as Imam and would pray twenty *raka'at* in five Tarawihahs. (Bayhaqi v2, P 492)

iii) Nafi رحمه الله عليه has said:

كان ابن ابي مليكة يصلي بنا في رمضان عشرين ركعة

Ibn Abu Mulaykah رحمه الله عليه led them through twenty *raka'at* prayer during Ramadan. (*Musannaf Ibn Abu Shaybah* v2 P 393.)

ان على بن ربيعة كان يصلي بهم في رمضان خمس ترويحات ويوتر بثلاث

iv) 'Ali bin Rabi'ah رضي الله عنه led them five tarawihis and three *raka'at Witr*. (ibid)

v) *Hadrat 'Ata bin Abu Rabah*

ادركت الناس وهم يصلون ثلاثا وعشرين ركعة بالوتر

I found people (the Companions رضي الله عنهم and the epigones (رحمة الله عليهم) observing twenty-three *raka'at* inclusive of *Witr*. (Ibid)

عن شتير بن شكل وكان من اصحاب علي رضي الله عنه انه كان يؤمهم في شهر رمضان بعشرين ركعة ويوتر بثلاث

vi) *Shutayr bin Shakal* رحمه الله عليه was a companion of *Hadrat 'Ali* رضي الله عنه and he led people in prayers twenty *raka'at* of *Tarawih* and three of *Witr*. (*Bayhaqi* v2 P 496, *Ibn Abi Shaybah* v2 P 393)

عن الحارث انه كان يؤم الناس في رمضان بعشرين ركعة

vii) *Harith* رحمه الله عليه used to act as *Imam* in prayers and observed twenty *raka'at*. (*Musannaf Ibn Abi Shaybah* v2 P 393.)

عن محمد بن كعب القرظي كان الناس يصلون في زمان عمر بن الخطاب في رمضان عشرين ركعة

viii) It is reported by *Muhammad bin Ka'b Qurazi* رحمه الله عليه that in the time of *Hadrat 'Umar* رضي الله عنه people (the Companions رضي الله عنهم and the epigones (رحمة الله عليهم) observed twenty *raka'at*. (*Qiyam ul-Layl* P 91)

ix) *Ibn Qadamah Maqdasi Hanbali* رحمه الله عليه has confirmed that all the Companions رضي الله عنهم were unanimous in observing twenty *raka'at*. (*Al-Mughni* v2 P 167). *'Allamah Ibn Hajar Haythmi* رحمه الله عليه and *Ibn Abdul Barr* رحمه الله عليه are of the same opinion (*Tuhfah al-Akhyar*. P 197, *Mirqat* v2 P 174). *Imam Ghazali* too confirms this (*ahya ul-Uloom* v1 P 208).

The Four Imams

Imam Abu Hanifah, *Imam Malik*, *Imam Shafa'i* and *Imam Ahmad bin Hanbal* رحمه الله عليه regarded twenty *raka'at* *Tarawih* as *musnoon*. However, *Imam Malik* رحمه الله عليه used to offer thirty-six *raka'at*, sixteen more than twenty. It was the practice of the people of Makkah to perform *Tawaf* (a circle round the *Ka'bah*) after every four *raka'at* but those of *Madinah* could not do it obviously so they prayed four more *raka'at* against every *Tawaf*. While the people of Makkah earned reward against four *Tawaf* in the twenty

raka'at, the people of Madinah prayed sixteen extra *raka'at* with the twenty to try and gain as much reward as the Makkans. *Imam Malik* had already adopted the practice of the people of Madinah so he followed this practice too.

Ibn Qadamah Maqdasi Hanbali رحمه الله عليه has said:

انما فعل هذا اهل المدينة لا نهم اراؤوا مساواة اهل مكة فان اهل مكة يطوفون سبعا بين كل ترويحين ففعل اهل المدينة مكان كل سبع اربع ركعات

The people of Madinah had done this to secure equality with the people of Makkah who performed *Tawaf* of the Ka'bah between every pair of *Tarawih*. The people of Madinah chose four *raka'at* against every seven rounds. (Al-Mughni v2 P 167)

Ibn Qadamah رحمه الله عليه has stated, however, that we must observe only twenty *raka'at* because that is number known to be observed by the Companions رضى الله عنهم wherever we may live.

وما كان اصحاب رسول الله صلى الله عليه وسلم اولى واحق ان يتبع

The Companions of the Messenger of Allah صلى الله عليه وسلم are the one to be preferred and more worthy of being imitated. (Ibid)

Allamah Ibn Rushd Maliki رحمه الله عليه has said:

واختلفوا في المختار من عدد الركعات التي يقوم بها الناس في رمضان فاختار ما لك في احد قوله وابو حنيفة والشافعي واحمد وداود القيام

بعشرين ركعة سوى الوتر وذكر ابن القاسم عن مالك انه يستحسن ستا وثلاثين ركعة والوتر ثلاث

There is a difference of opinion among the jurists regarding the chosen number of *raka'at* in *Tarawih*. In one of his two decisions, *Imam Malik* concurs with *Imam Abu Hanifah*, *Imam Shafa'i*, *Imam Ahmad bin Hanbal* and *Dawood Zahiri* رحمه الله عليهم that, apart from *Witr*, there are twenty *raka'at*. *Abdur Rahman bin Qasim* رحمه الله عليه has cited *Imam Malik* رحمه الله عليه as preferring thirty-six *raka'at* and three *Witr*. (Badayatul Mujtahid v1 P 179)

The *Shafa'i* observe twenty *raka'at* (Bazl v2 p305)

Ibn Qadamah Hanbali رحمه الله عليه has said:

والمختار عند ابي عبد الله رحمه الله فيها عشرون ركعة وبهذا قال الشورى وابو حنيفة والشافعي وقال مالك ستة وثلاثون وتعلق بفعل اهل المدينة

In the view of *Imam Abu Abdullah (Ahmad bin Hanbal)* رحمه الله عليه *Tarawih* comprises twenty *raka'at*. *Sufyan Thauri*, *Imam Abu Hanifah* and *Imam Shafa'i* رحمه الله عليهم are of the same opinion. *Imam Malik* رحمه الله عليه is of the view that the number is thirty-six ... Keeping his links with the people of Madinah. (Al-Mughni v2 P 163)

Other Scholars

Generally, all religious scholars affirm the twenty *raka'at* but some of them are of the view that there are more than twenty *raka'at*. We have seen this to be the view

of *Imam Malik* رحمه الله عليه. However, there are some that are of the view that the number is even more than that. We see in *Tirmizi*.

واختلف اهل العلم في قيام رمضان فرأى بعضهم ان يصلي احدي واربعين ركعة مع الوتر وهو قول اهل المدينة والعمل على هذا عندهم بالمدينة واكثر اهل العلم على ما روى عن علي وعمر وغيرهما من اصحاب النبي صلى الله عليه وسلم عشرين ركعة وهو قول الثوري وابن ابي ابيارك والشافعي وقال الشافعي وهكذا ادركت ببلدنا بمكة يصلون عشرين ركعة

The scholars differ about the prayer in Ramadan (*Tarawih*). Some are of the view that the number of *raka'at* inclusive of *Witr* is forty-one. This has been the opinion of the people of Madinah and they have continued to keep themselves on this practice¹. But many scholars are of the opinion that the number is twenty as is reported from *Hadrat 'Ali* رضي الله عنه and *Hadrat 'Umar* رضي الله عنه and other Companions of the Prophet صلى الله عليه وسلم. This is also the view of *Sufyan Thauri*, *'Abdullah bin Mubarak* and *Imam Shafa'i* رحمه الله عليه. *Imam Shafa'i* رحمه الله عليه said: "I found it

¹ The forty *raka'at* include the *Witr*. Some *Ulama* hold *Witr* to comprise five *raka'at*. The thirty-six of *Tarawih* and five of *Witr* make up the forty-one; there is no conflict in the numbers of the *raka'at* observed by the people of Madinah (36) and this version (41). (*Fath ul-Bari* v4 P 252).

² *Imam Tirmizi* رحمه الله عليه has enumerated many names but we have not found anyone suggesting eight *raka'at*. Mostly we find the number twenty. Or in some more than that.

exactly so in my city Makkah that they prayed twenty *raka'at*" (*Tirmizi* vI P 99)

'Allamah Ibn Taymiyyah رحمه الله عليه has conceded too that in the times of *Hadrat 'Umar* رضي الله عنه as *Khalifah* apart from *Witr*, twenty *raka'at Tarawih* were observed and *Hadrat Abu bin Ka'b* رضي الله عنه was appointed *Imam*. It is also declared further down that in the era of *'Umar* رضي الله عنه all *Ansar* and *Muhajir* companions had unanimously agreed to the twenty *raka'at* and no one had raised any objection to it.

فانه قد ثبت ان ابي بن كعب كان يقوم بالناس عشرين ركعة في قيام رمضان ويوتر بثلاث فرأى كثير من العلماء ان ذلك هو السنة لانه اقامه بين المهاجرة والانصار ولم ينكره منكر

It has been established through a correct line of transmission that *Hadrat Abu bin Ka'b* رضي الله عنه led people (the Companions رضي الله عنهم and their successors (رحمة الله عليهم) in prayer during Ramadan and it comprised twenty *raka'at Tarawih* and three *raka'at Witr*. Therefore, many of the *Ulama* declare it to be *sunnah*; (because) *Abu bin Ka'b* رضي الله عنه led through the twenty *raka'at* and the *Ansars* and *Muhajirs* were behind him in prayer and none of them rejected the practice. (*Fatawa Ibn Taymiyyah* v23 P 112)

Imam Abdul Wahhab Sha'rani رحمه الله عليه has reproduced this in *Kashf un Namoh* (vI P 167) and then commented:

¹ Even today twenty *raka'at* are prayed at Makkah and Madinah.

واستقر الامر على ذلك في الامصار

This affair came to be established then in all Islamic countries.

Shaikh Abdul Qadir Jilani رحمه الله عليه, Imam Ghazali رحمه الله عليه and Shah Waliullah رحمه الله عليه have also given their verdict in favor of twenty raka'at Tarawih (Ghaniyat ut Taliban v2 PP 10-11, Ahya ul-Uloom vi P 208, Hujatullah-ul-Balighah v2 P 67). They have declared the twenty raka'at as sunnah.

Shaikh Ahmad Rumi has stated in Majalis ul-Abrar:

والصحابة حينئذ متوافرون منهم عثمان وعلي وابن مسعود والعباس وابنه
وظلحة والزبير ومعاذ وغيرهم من المهاجرين والانصار وما زاد عليه واحد
منهم بل ساعدوه ووافقوه وامروه بذلكك واطبوا عليها حتى ان عليا
اثنى عليه ودعاه وقال نور الله مضجع عمر كم نور مساجدنا وقد قال
التي صلى الله عليه وسلم عليكم بسنة الخلفاء الراشدين من بعدى
عشرون ركعة

Numerous Companions رضي الله عنهم were present at that time. Among them were 'Uthman رضي الله عنه and 'Ali رضي الله عنه, 'Abdullah bin Mas'ud رضي الله عنه, Hadrat 'Abbas رضي الله عنه and 'Abdullah bin 'Abbas رضي الله عنه, Talha رضي الله عنه, Zubayr رضي الله عنه and Ma'az bin Jabal رضي الله عنه and many other Ansar and Muhajir Companions. But, none of them raised an objection to the behavior of Hadrat 'Umar رضي الله عنه. They all assisted him and concurred with him and obeyed his instructions. Hadrat 'Ali رضي الله عنه went so far as to pray for Hadrat 'Umar رضي الله عنه. May Allah illuminate the

grave of 'Umar just as he has illuminated our mosque." Besides, we have also the saying of the Prophet صلى الله عليه وسلم: "You are bound to act on my sunnah and the sunnah of the upright caliphs after me." The sunnah of the upright caliphs is twenty raka'at. (Majalis ul-Abrar, Majlis 28 P 187)

There Is No Evidence Of Anyone Having Observed Eight Raka'at For The First 1250 Years

Mawlana Habibur Rahman al-A'zami, May Allah prolong his life, has stated in Rika'at Tarawih.

These were the observance of the Ulama from the era of Farooqi (Hadrat 'Umar رضي الله عنه) to about the middle of the third century on the question of Tarawih, and this was the practice of the Muslims of this period at Makkah, Madinah, Kufah, Busrah, Baghdad and in the Khurasan. Go over it once again but you will not find any one observing the eight raka'at Tarawih or lobbying for it.

Even before the middle of the third century the four Imam's had departed from this life – Abu Hanifah, Malik, Shafa'i and Ahmad رضي الله عنهم. They had imparted teachings to their students on jurisprudence and already their 'schools or thought' were being practiced and publicised. Their teaching are known and put into practice till today. The books of all the four Imams are found in abundance and none of them talks of observing simply eight raka'at in Tarawih. There were other religious leaders too around the mid-third century whose teachings were

observed for some time, like *Sufyan Thawri* and *Dawood Zahiri* رحمه الله عليهم. It is worth noting that even these teachers did not advocate eight *raka'at* but spoke only of the twenty *raka'at*. In comparison to the long-standing practice of twenty *raka'at* and the consensus of the *Ulama* on this point, you will not find the eight *raka'at* being observed anywhere in the Islamic world from the time of *Hadrat 'Umar* رضي الله عنه to the last few years of the thirteenth century. In spite of much effort one cannot show any observance of eight *raka'at* or even a semblance of evidence in this regard. (*Rika'at Tarahwi mazil bar anwar Masabih* P 35)

However, since a hundred or a hundred and fifty years, a group has lobbied that twenty *raka'at* are not *masnoon* in *Tarawih*. They say, eight *raka'at* are *masnoon*. In other words, all those Companions, *Taba'in*, *Taba' Taba'in* (both terms standing for successors of the Companions and their successors – the epigones), the religious leaders, the *Ulama* and others who have observed twenty *raka'at* have all neglected the *sunnah* because they have not observed the eight *raka'at* as *sunnah*. (May Allah protect us from that!)? It is to say that all of them joined together on a wrong path because they persistently gave up one of the *sunnah* of the Messenger of Allah صلى الله عليه وسلم.

On the other hand, we have the saying of the Prophet صلى الله عليه وسلم

ان الله لا يجمع امي اوقال امة محمد على ضلالة رواه الترمذی

Allah will not gather my *ummah* on a wrong path. (*Mishkat* v1 P 30)

Those who have described the Companions and their successors, and theirs, the religious leaders, the four Imams and the *Ulama* as deserters of *sunnah* must realize themselves that they are rejecting this *Hadith* of the Prophet صلى الله عليه وسلم. The truth is that a *Tarawih* made up of eight *raka'at* instead of twenty is not advocated because it is *musnoon* but because it is convenient and easy and quickly got over.

Mawlana Muhammad Qasim Nanotavi رحمه الله عليه has said: "As for *Tarawih*, today's people have made it shorter. They have reduced the twenty to eight, and because it is convenient everyone likes it. What no one understands is that the eight *raka'at* mentioned in *Hadith* pertain to *Tahajjud*. *Tahajjud* and *Tarawih* are two different things. *Tarawih* comprises twenty *raka'at*." (*Tasfiyat ul-'Aqaid* P 38)

When Is It Necessary To Verify The Line Of Transmission?

Those people who claim that eight *raka'at* *Tarawih* is *sunnah* while twenty *raka'at* *Tarawih* is not, declare as weak the *Hadith* by *Hadrat Abdullah bin Aboas* رضي الله عنه because of one of its transmitters. They overlook the principle of verifying the line of transmission.

We have a *Hadith* that the *ummah* has accepted unanimously from the Companions, their successors, those after them, the four Imams, the scholars and the researches of *Hadith* and then they live accordingly. In comparison, there is another *Hadith* on which there is neither unanimity on which neither the Companions رضي الله عنهم agreed nor those after them. Obviously, the line of transmission will be verified in the second case, not the first.

Mawlana Mufti 'Abdur Rahim has said:

"A chain is verified when there is a difference of opinion, e.g. did the Prophet صلى الله عليه وسلم say *Aameen* audibly or inaudibly. When there is no difference of opinion and a consensus is found from the times of the Companions all along and the *ummah* has behaved accordingly then this continuous practice and agreement and oral passing on is itself a perfect evidence and a worthy one at that." (Fatwa Rahimiyah v1 P 291).

Raka'at Of Tahajjud

Those who say *Tarawih* are composed of eight *raka'at* argue that *Tarawih* and *Tahajjud* is one and the same thing. If observed outside Ramadan, it is *Tahajjud* but when observed during Ramadan, it is *Tarawih*. First of all, this claim is baseless – one prayer is *Tarawih* in Ramadan but becomes *Tahajjud* in other months! But, even that does not prove that *Tarawih* is composed of eight *raka'at*. It is not so that the Prophet صلى الله عليه وسلم regularly offered *Tahajjud*, eleven *raka'at* with *Witr* in Ramadan and in other months (eight *Tahajjud* and three *Witr*). There is evidence from numerous authentic *Ahadiith* that he observed more than that number or lesser than that.

عن عبد الله بن أبي قيس قال سألت عائشة رضي الله عنها بكم كان رسول الله صلى الله عليه وسلم يوتر قالت بربع وثلاث وست وثلاث وثمان وثلاث ولم يكن يوتر بأكثر من ثلث عشرة ولا انقص من سبع

'Abdullah bin Abu Qays رضى الله عنه has said that he enquired from Hadrat 'Aishah رضى الله عنها about the number of *raka'at* of the Messenger of Allah

صلى الله عليه وسلم in *Witr*. She said, "With four and three, six and three, eight and three. His *Witr* was never more than thirteen or less than seven. (Abu Dawood v1 P 193, Tahawi v1 P 139)

Witr and *Tahajjud* are both termed *Witr* in this *Hadith* and it is obvious from it that, apart from *Witr*, the *Tahajjud* of the Prophet صلى الله عليه وسلم comprised of four, six, eight or ten. The number came to seven, nine, eleven and thirteen with *Witr*.

We find in *Sahih Ibn Khuzaymah*:

عن عبد الله بن شقيق عن عائشة كان رسول الله صلى الله عليه وسلم يصلى من الليل تسع ركعات فيهن الوتر

'Abdullah bin 'Atiq has reported from Hadrat 'Aishah رضى الله عنها that the Messenger of Allah صلى الله عليه وسلم prayed nine *raka'at* at night inclusive of *Witr*. (v2, P 193)

This *Hadith* speaks of six *raka'at* apart from *Witr*.

عن ابن عباس كان رسول الله صلى الله عليه وسلم يصلى من الليل ثلاث عشرة ركعة

According to Abdullah bin Abbas رضى الله عنه the Messenger of Allah صلى الله عليه وسلم prayed thirteen *raka'at* at night. (*Sahih Ibn Khuzaymah* v2 P 192)

عن جابر بن عبد الله ان رسول الله صلى الله عليه وسلم صلى بعد العمة ثلاث عشرة ركعة

According to *Jabber bin 'Abdullah* رضي الله عنه the Messenger of Allah صلى الله عليه وسلم prayed thirteen *raka'at* after 'Isha'. (Ibid)

Both these narrations tell us about *Tahajjud* being ten *raka'at* besides *Witr*.

عن زيه بن خالد الجهني انه قال لارمقن صلوة رسول الله صلى الله عليه وسلم الليلة فصلى ركعتين خفيفتين ثم صلى ركعتين طويلتين طويلتين ثم صلى ركعتين وهما دون التين قبلهما ثم صلى ركعتين وهما دون التين قبلهما ثم صلى ركعتين وهما دون التين قبلهما ثم اوتر فذلك ثلث عشرة ركعة

Zayd bin Khalid al-Juhani رحمه الله عليه has said, "One night, I was watching the Messenger of Allah صلى الله عليه وسلم pray. First, he offered two short *raka'at*. Then, he prayed two very long (literally: longer than long) *raka'at* and then two *raka'at* that were shorter than the two before them. Then, he prayed two more *raka'at* that were lighter than the two before them. Then, again he prayed two *raka'at* shorter than the ones preceding them. Then, he prayed the *Witr*; these were thirteen *raka'at*. (Ten *Tahajjud* and three *Witr*.) (Muslim VI P 262, *Muwatta Imam Malik* P 45, *Abu Dawood* VI P 209.)

Mawlana 'Abdur Rahman Mubarakpuri has said:

انه قد ثبت ان رسول الله صلى الله عليه وسلم كان يصلي ثلث عشرة ركعة سوى ركعتي الفجر

It is established that the Messenger of Allah صلى الله عليه وسلم prayed thirteen *raka'at* apart from the two *raka'at sunnah* of *Fajr*. (*Tuhfah al-Ahwazi* v2 P 73)

Let those people who bracket *Tarawih* and *Tahajjud* together and then limit *Tarawih* to eight *raka'at* as *sunnah* – not more, not less – let them see that *Tahajjud* can be anything like four, six, eight, or ten. How can their claim be correct then? If *Tarawih* and *Tahajjud* are the same then they must pray as *Tarawih* variously four *raka'at*, six or ten as *sunnah*. In reality, they do not do so but pray eight *raka'at* only as *sunnah*.

The *Hadith* by *Hadrat 'Aishah* رضي الله عنها:

ما كان يزيد في رمضان ولا في غيره على إحدى عشرة ركعة

The Messenger of Allah صلى الله عليه وسلم did not add to the eleven *raka'at* whether it was Ramadan or outside Ramadan.

If we interpret this *Hadith* to mean that the Prophet صلى الله عليه وسلم never prayed more than eight or less than eight than it is something that contradicts other *Ahadith* by *Hadrat 'Aishah* رضي الله عنها herself. If we take it to describe a constant practice of the Prophet صلى الله عليه وسلم than this *Hadith* would surely be a confusing one because it cannot be then reconciled with the other *Ahadith*. Of course, if we consider the other *Ahadith* also and regard it to describe the behavior of the Prophet صلى الله عليه وسلم most of the time or often, then all the *Ahadith* can be reconciled and there will no more be any doubt. However, it will not then afford any opportunity to those who call *Tahajjud* and *Tarawih* the same thing and restrict it to eight *raka'at* only. At the most they will be able

to argue that *Tarawih* comprises eight *raka'at* under most circumstances as *musnoon* but may vary at four, six or ten, but they do not do so and limit *Tarawih* to eight *raka'at* under all circumstances, never less or more.

Sahih Ibn Khuzaymah And Tahajjud

Imam Abu Bakr Muhammad bin Ishaq Ibn Khuzaymah Nishapuri رحمه الله عليه has made the answer to this question very lucid. He has first reproduced the *Ahadiith* by Hadrat Abdullah bin Abbas رضي الله عنه and Hadrat Jabber bin Abdullah that tell us that the Messenger of Allah صلى الله عليه وسلم prayed thirteen *raka'at* in *Tahajjud* inclusive of *Witr*. (*Sahih Ibn Khuzaymah* v2 PP 191-192.)

He has then reproduced the *Hadith* by Hadrat 'Aishah رضي الله عنها in which she has asserted that the Messenger of Allah صلى الله عليه وسلم did not pray more than eleven *raka'at* whether it was the month of Ramadan or any other. (*Sahih Ibn Khuzaymah* v2 P 192)

Then, he has quoted the *Hadith* by Hadrat 'Aishah رضي الله عنها in which she asserts that the Messenger of Allah صلى الله عليه وسلم prayed *Tahajjud* along with *Witr* as seven *raka'at*. (*Sahih Ibn Khuzaymah* v2 P 193)

After reproducing the three narration's, he reconciles the three and entitle them in this way:

بإب ذكر الخبر الدال على أن هذه الأخبار الثلاثة التي ذكرتها ليست
بمتضادة ولا منها ترة والدليل على أن النبي صلى الله عليه وسلم قد كان
يصلي من الليل ثلاث عشرة ركعة على ما أخبر ابن عباس ثم نقص
ركعتين فكان يصلي إحدى عشرة ركعة من الليل على ما أخبر أبو

سلمة عن عائشة ثم نقص من صلاة الليل ركعتين فكان يصلي من الليل
تسع ركعات على ما أخبر عبد الله بن شقيق عن عائشة

On the statement that the three *Ahadiith* that I have mentioned are not contradictory to each other. The argument is that the Messenger of Allah صلى الله عليه وسلم used to offer, first, thirteen *raka'at* (with *Witr*) as is seen in the *Hadith* by Abdullah bin Abbas رضي الله عنه. Then, he cut down two *raka'at* and prayed eleven *raka'at* (with *Witr*) as Abu Salamah رحمه الله عليه has transmitted from Hadrat 'Aishah رضي الله عنها. Then, he prayed two *raka'at* fewer again at nine *raka'at* as transmitted by Abdullah bin Shaqiq رحمه الله عليه from Hadrat 'Aishah رضي الله عنها.

Then, he has reproduced this *Hadith* by Hadrat 'Aishah رضي الله عنها.

عن أبي إسحاق الحمداي عن مسروق أنه دخل على عائشة فسالها عن
صلاة رسول الله صلى الله عليه وسلم فقالت كان يصلي ثلاث عشرة
ركعة من الليل ثم أنه صلى إحدى عشرة ركعة ترك ركعتين ثم قبض حين
قبض وهو يصلي في الليل بتسع ركعات آخر صلواته من الليل الوتر

Abu Ishaq Hamdani رحمه الله عليه has transmitted from Masruq رحمه الله عليه that he went to Hadrat 'Aishah رضي الله عنها and asked her about the prayer (*Tahajjud* and *Witr*) of the Messenger of Allah صلى الله عليه وسلم. She said: "He used to pray thirteen *raka'at*, then he came to pray eleven cutting off two, and then before he died he observed nine *raka'at*, and his last prayer in the night used to be *Witr*." (That is, he prayed *Witr* last of all after

praying *Tahajjud*.) (*Sahih Ibn Khuzaymah* v2 P 193, *Abu Dawood* v1 P 209)

Then, he draws a conclusion from the *Ahadith* regarding *Tahajjud* in these words:

قال ابو بكر (ناخذ) بالاخبار كلها التي اخرجنا ها في كتاب الكبير في عدد صلوة النبي صلى الله عليه وسلم بالليل واختلاف الرواة في عددها باختلافهم في هذه الاخبار التي ذكرتها في هذا الكتاب، قد كان النبي صلى الله عليه وسلم يصلي في بعض الليالي اكثر مما يصلي في بعض، فكل من اخبر من اصحاب النبي صلى الله عليه وسلم او من ازواجه او غير من النساء ان النبي صلى الله عليه وسلم صلى من الليل عددا من الصلوة او صلى بصفة فقد صلى النبي صلى الله عليه وسلم تلك الصلوة في بعض الليالي بذلك العدد وبذلك الصفة وهذا الاختلاف من جسد المباح، فجاز للمرا ان يصلي أى عدد احب من الصلوة لما روى عن النبي صلى الله عليه وسلم انه صلاه على الصفة التي رويت عن النبي صلى الله عليه وسلم انه صلها لاحظر على احد في شئ منها

Abu Bakr bin Khuzaymah رضي الله عنه says: We take all the *Ahadith* concerning the *raka'at* of the *Tahajjud* prayed by the Messenger of Allah صلى الله عليه وسلم which we have drawn upon in the *Kitab ul-Kabir*. The disagreement of the narrators about its number of *raka'at* is as the contradiction in *Ahadith* themselves which I have mentioned here (in *Sahih Ibn Khuzaymah*). This was because the Messenger of Allah صلى الله عليه وسلم prayed more some nights compared to some others. So, the report of his Companions رضي الله عنهم or his wives رضي الله عنهن or other woman Companions رضي الله عنهن concerning the number of *raka'at* of *Tahajjud* of the Messenger of Allah

صلى الله عليه وسلم or the manner of his prayer, is according to his prayer on those nights (when they had seen him pray). This disagreement is (therefore) permitted. It is, therefore, permitted that a person may pray what he chooses of the different numbers reported about the prayer of the Messenger of Allah صلى الله عليه وسلم. He is also permitted to pray in whichever method he likes of the different methods of prayer of the Prophet صلى الله عليه وسلم reported to us. Nothing of it is disallowed to anyone. (Ibid)

If *Tahajjud* alone is *Tarawih* during Ramadan then the advocate of eight *raka'at* must declare that it is *masnoon* to observe in *Tarawih* whatever number of *raka'at* in different circumstances the Prophet صلى الله عليه وسلم observed whether it be eight or less than that, or more.

However, they do assert that *Tarawih* is the same as *Tahajjud* but do not confirm that it is also *masnoon* to pray more or less than eight in *Tarawih* as it is in *Tahajjud*. They are adamant on the number eight.

Tahajjud And Tarawih Are Not The Same

We consider *Tahajjud* and *Tarawih* as two different forms of prayer. We do not, therefore, regard the *Hadith* of the eleven *raka'at* in Ramadan and besides Ramadan as pertaining to *Tarawih* but we hold that it pertains to *Tahajjud* which is prayed in Ramadan and outside Ramadan. The reasons for the two being different forms of prayer are:

¹ *Hafiz Ibn Hajar* رحمه الله عليه has given the same reconciliation for the different *Ahadith* by *Hadrat 'Aishah* رضي الله عنها (*Fath ul Bari* v3 p21)

Tahajjud gets its legality from the Qur'an.

فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ (بني اسرائيل - 79)

...Keep vigil a part of it as an act of Supererogation for you... (Al-Isra, 17:79)

يَا أَيُّهَا الْمَرْسَلُ قِمِ اللَّيْلَ إِلَّا قَلِيلًا ' خُصِّفْهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ' أَوْ زِدْ عَلَيْهِ (مرسل - 4)

O you (*Muhammad*) enfolded in your robes, keep vigil by night, except a little, half of it, or diminish a little, or add a little... (Al-Muzzammil, 73:1-4)

And, *Tarawih* gets its sanction from *Hadith* too.

عن عبد الرحمن بن عوف ان رسول الله صلى الله عليه وسلم ذكر شهر رمضان فقال شهر كتب الله عليكم صيامه وسنت لكم قيامه

It is reported by *Abdur Rahman bin Auf* رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم talked of Ramadan as a month during whose days Allah has prescribed fasting. "And in its nights I have declared prayer as *masnoon*." (*Ibn Majah* 95)

ii) It is unanimously agreed by his *ummah* as a whole that the Prophet صلى الله عليه وسلم observed *Tarawih* on three days only. Thus, if *Tarawih* and *Tahajjud* are one and the same thing when the *Tahajjud* that the Prophet صلى الله عليه وسلم had offered in the same Ramadan in which he prayed *Tarawih* three times should also be called *Tarawih*!

iii) The *Tahajjud* prayer was *fard* for the Prophet صلى الله عليه وسلم. As for *Tarawih*, he observed it on three days only. It is not found in any *Hadith* that while for eleven months *Tahajjud* was *fard* on him, the Prophet صلى الله عليه وسلم prayed the same prayer a different name *Tarawih* in Ramadan.

iv) There is also this difference in *Tarawih* and *Tahajjud* that the Prophet صلى الله عليه وسلم specified the *raka'at* of *Tahajjud* but not of *Tarawih*. *Tahajjud* is composed of a minimum of four *raka'at* (seven, with *Witr*) and a maximum of ten (thirteen, with *Witr*).

v) The behaviour of Imam Bukhari رضى الله عنه also showed that *Tahajjud* and *Tarawih* are different prayers. It was his practice during Ramadan to lead his students in prayer reciting twenty verses of the Qura'an in every *raka'ah*; in this way he completed recital of the entire Qur'an during the month. At the time of *sehar* (the meal before dawn), he prayed by himself and completed recital of the Qur'an every three days. *Hafiz Ibn Hajar* رحمه الله has said about him:

كان محمد بن اسمعيل البخارى اذا كان اول ليلة من شهر رمضان يجتمع اليه اصحابه فيصلى بهم ويقرأ في كل ركعة عشرين آية وكذا السك الى ان

يُخْتَمُ الْقُرْآنُ وَكَانَ يَقْرَأُ السَّحَرُ مَا بَيْنَ النِّصْفِ إِلَى الثَّلَاثِ مِنَ الْقُرْآنِ
فَيُخْتَمُ عِنْدَ السَّحَرِ فِي كُلِّ ثَلَاثِ لَيَالٍ

The students and acquaintances of *Imam Muhammad bin Isma'il Bukhari* رَحِمَهُ اللهُ عَلَيْهِ would collect together at his house on the first of Ramadan. He would then lead them in prayer and he recited twenty verses in every *raka'ah*. This would go on everyday until the entire Qur'an was recited. At the time of the *sehar*, he would recite between half and one-third Qur'an (in *Tahajjud* prayer) and he would finish reciting the entire Qur'an every three nights at this time of *sehar*.

vi) The behaviour of *Hadrat Talq bin Ali* رَضِيَ اللهُ عَنْهُ also showed that the two forms of prayer are not one. His son *Qays bin Talq* رَحِمَهُ اللهُ عَلَيْهِ has said:

زَاوْنَا طَلْقُ بْنُ عَلِيٍّ فِي يَوْمٍ مِنْ رَمَضَانَ وَأَمْسَى عِنْدَنَا وَافْطَرْنَا ثُمَّ قَامَ بِنَا
تِلْكَ اللَّيْلَةَ وَأَوْتَرْنَا بِنَا ثُمَّ تَخَدَّرَ إِلَى مَسْجِدِهِ فَصَلَّى بِأَصْحَابِهِ حَتَّى إِذَا بَقِيَ
الْوُتْرُ قَدِمَ رَجُلًا فَقَالَ أَوْتَرُ بِأَصْحَابِكَ فَأَنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ لَا وَتْرَ إِنْ فِي لَيْلَةٍ

Talq bin 'Ali رَضِيَ اللهُ عَنْهُ visited us one day in Ramadan and broke his fast with us at its time. That night he led us in prayer and prayed the *Witr* too. Then he went to his mosque and led his colleagues in prayer¹. When it was time to pray the *Witr*, he asked someone else to lead in prayer saying that he had heard from the

¹ This narration shows that he considered it correct to pray the *Tahajjud* in congregational form.

Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that *Witr* cannot be prayed twice in one night.

The first prayer that he prayed was *Tarawih*, and *Witr* was observed at the end of it. The second that he prayed at his mosque was *Tahajjud*.

vii It is found in *Maqna'* a book on the *Hanbali* school of thought.

تَسْمُ التَّرَاوِيحُ وَهِيَ عَشْرُونَ رُكْعَةً يَقُومُ بِهَا فِي رَمَضَانَ فِي جَمَاعَةٍ وَيُوتِرُ
بَعْدَهَا فِي الْجَمَاعَةِ فَإِنْ كَانَ لَهُ فَتَجِدُ جَعَلَ الْوُتْرَ بَعْدَهُ

Tarawih comprises of twenty *raka'at*. It must be observed in Ramadan with the congregation. *Witr* is prayed at the end of *Tarawih*, but if *Tahajjud* is to be observed too then *Witr* must be kept in abeyance till the end of *Tahajjud*.

This also establishes that *Tarawih* and *Tahajjud* are not the same prayer. Besides, the marginal notes of this book contain the answer by *Imam Ahmad bin Hanbal* رَحِمَهُ اللهُ عَلَيْهِ to a poser and this has been quoted by the grandson of *Shaikh Muhammad bin Abdul Wahab* رَحِمَهُ اللهُ عَلَيْهِ. The answer to the question is: This is about a person who prays both *Tarawih* and *Tahajjud*. If, after having observed the *Tarawih*, he stays behind the *Imam* who prays the *Witr*, then when the *Imam* turns in salutation at the end of the third *raka'ah* of *Witr*, he must not offer the salutation but get up for the fourth *raka'ah*. Then, after he has prayed the *Tahajjud*, he may pray the *Witr*. This will ensure that he does not pray *Witr* twice in one night and thus complies

with the *Hadith* that disallows praying *Witr* twice in one night ⁽¹⁾. (*Raka'at Tarawih* P 119)

vii) In the earlier days *Tahajjud* was prescribed for all the Muslims as it was for the Prophet ﷺ. After one year the obligation was rescinded and the *Tahajjud* prayer was converted into a voluntary effort by the *Ummah*.

عن سعد بن هشام قال قلت لحديثي عن قيام الليل قالت أأنت تقرأ يا أيها المزمع قال قلت بلى قالت فإن أول هذه السورة نزلت فقام أصحاب رسول الله صلى الله عليه وسلم حتى انتفخت أقدامهم وحبس خاتمها في السماء اثني عشر شهراً ثم نزل آخرها فصار قيام الليل تطوعاً بعد فريضة

Sa'd bin Hisham said that he asked Hadrat 'Aishah رضى الله عنها, "Tell me about the nature of the (*Tahajjud*) prayer of the Messenger of Allah صلى الله عليه وسلم." She said, "Have you not recited the *surah Muzzammil*?" Sa'd said, "Why not?" She said, "When the first portion of this *surah* was revealed the Companions رضى الله عنهم began to observe the prayer. They kept it up even though their feet began to swell. But, the last portion (of the *surah*) was suspended in the heavens for twelve months. When that last portion was revealed, the *Qiyam ul Layl (Tahajjud)* lost its obligatory character and turned into a voluntary prayer. (*Abu Dawood* v1 P 206)

A *Hadith* similar in subject is also reported from Hadrat Abdullah bin Abbas. (*Abu Dawood* v1 P 201)

⁽¹⁾ Tirmuzi v1 P 62

In the initial days of Islam *Tahajjud* was a *fard* (an obligatory prayer); at that time *Tarawih* had not been introduced at all. It was after *Hijrah* that fasting in Ramadan was prescribed and with that *Tarawih* was introduced as over and above the prescribed duty. It was at that time, that the Holy Prophet ﷺ said in one of his sermons:

جعل الله صيامه فريضة وقيام ليله تطوعاً رواه البيهقي

Allah has made fasting in the month of Ramadan obligatory (for the Muslims) and praying during its nights an optional act¹. (*Mishkat* v1 P 173)

If the *Tarawih* itself were *Tahajjud*, then it would not have been said (praying during its night is optional). It would have been enough to say that the *Tahajjud* which had been *fard* until then had attained an optional character in Ramadan and in other months.

It is found in *Ibn Majah*:

كتب الله عليكم صيامه وسنت لكم قيامه

Allah has made it *fard* for you to fast in the month of Ramadan while I have observed the nightly prayer so it is a *sunnah* for you to observe it. (*Ibn Majah* P 95)

This *Hadith* tells us that the Messenger of Allah ﷺ declared it *sunanah* to observe *Tarawih*. As for *Tahajjud* it had been made supererogatory by Allah before

¹ The 'optional' is spoken in relation to the "obligatory" an encompasses *sunnah muwakkadah*, *ghayr muwakkadah* and so on.

this. This also supports the statement that *Tahajjud* and *Tarawih* are different prayers, determined at two different times. *Tahajjud* is known from the Qur'an تَهَجَّدْ بِهِ نَافِلَةً لَكَ (keep vigil a part of it as an act of supererogation). *Tarawih* is known from the *Hadith* سَتَ لَكُمْ قِيَامُهُ (I have made it prayer a *sunnah*.)

ix) The Prophet صلى الله عليه وسلم observed *Tahajjud* in the last part of night. There are many *Ahadith* that tell us of this. He would pray *Witr* after he had prayed the *Tahajjud*. Sometimes he prayed two *raka'at* optional prayer after *Witr* but sometimes he did not. Then he rested a while sometimes but at other times he did not rest because the *azan* of *Fajr* was called out. (*Bukhari* v1, P 153, *Muslim* VI P 253). That the *azan* was called out just as the Prophet صلى الله عليه وسلم had finished praying *Witr* or shortly thereafter shows clearly that *Tahajjud* was observed in the last part of the night. This was the routine practice of the Prophet صلى الله عليه وسلم.

In contrast, he prayed the *Tarawih* in the first part of the night. We have seen that when the first day's *Tarawih* was over a third of the night had passed by (*Abu Dawood* v1 P 211, *Tirmizi* v1 P 99). The second *Tarawih* was over after half of the night had passed (*ibid*) and by the time they had finished the third *Tarawih*, the time of meal before dawn was near at hand. This means that they observed it from the early night to its last part. (*Ibid*)

x) The Prophet صلى الله عليه وسلم always prayed *Tahajjud* by himself. He never invited anyone to the prayer. If anyone had joined by himself that was his own choice as we know that *Hadrat Abdullah bin*

'*Abbas* رضي الله عنه once joined him. (*Abu Dawood* v1 P 208)

Tarawih was observed on all three days, however, in congregational form and the Prophet صلى الله عليه وسلم summoned the folk of his house and the woman to join the prayers. (*Tirmizi* v1 P 99, *Abu Dawood* v1 P 211)

xi) The Prophet صلى الله عليه وسلم never kept himself awake all the night to observe *Tahajjud*; rather, he would go to sleep and pray the *Tahajjud* whenever he woke up in the night. (*Bukhari* v1 P 153)

Hadrat 'Aishah رضي الله عنها has said,

ولا أعلم نبي الله صلى الله عليه وسلم قرأ القرآن كله في ليلة ولا صلى ليلة إلى الصبح ولا صام شهرا كاملا غير رمضان

I do not know the Messenger of Allah صلى الله عليه وسلم to have recited the entire Qur'an in a single night at any time other than Ramadan, or occupied himself in prayer all the night till dawn, or observed fasting all the month. (*Muslim* v1 P 256, *Abu Dawood* v1 P 206.)

As for *Tarawih*, it is known through *Hadrat Abu Zarr* رضي الله عنه that حين خشيتم ان يغربنا العلاح he kept vigil all the night to observe *Tarawih*. (*Abu Dawood* v1 P 211, *Tirmizi* v1 P 99). Even *Hadrat 'Aishah* رضي الله عنها was aware of it because the Prophet صلى الله عليه وسلم asked his noble wives too to join the prayer. (*Ibid*)

When *Hadrat 'Aishah* رضي الله عنها said that he never prayed until morning, she referred to *Tahajjud* otherwise

Tarawih had prolonged to dawn on the third night, and she was also one of them who prayed with him.

x i) We learn from *Ahadith* that the Messenger of Allah صلى الله عليه وسلم did not pay as much attention to supererogatory prayer at any time as he did in the month of Ramadan. He did not occupy himself in prayer the whole of the night at any time except during Ramadan. In the same spirit, he was generosity personified in the month of Ramadan and gave liberally in the way of Allah. (*Bukhari* v1 P 255)

At the same time, we also learn from a *Hadith* by *Hadrat 'Aishah* رضي الله عنها that he observed only eleven *raka'at* inclusive of *Witr* in Ramadan and in other months. This give rise to a doubt that if his prayer stood at the same number, eleven, even in Ramadan, then how can we say that he was more occupied in worship in Ramadan? There is no difference in devotion in Ramadan compared to the other months. Therefore, we must concede that he observed *Tarawih* and *Tahajjud* as separate forms of prayer and this will bring out the extra zeal during Ramadan.

If prayer had stood at the same level during Ramadan and outside it, what could have been the meaning of these *Ahadith*?

عن عائشة قالت كان رسول الله صلى الله عليه وسلم اذا دخل رمضان لم يات فراشه حتى يسلم

Hadrat 'Aishah رضي الله عنها has said that when the month of Ramadan commenced, the Messenger of Allah صلى الله عليه وسلم did not rest on his bed until the month had passed away. (*Bayhaqi*)

There is a special mention with regard to the last ten days of Ramadan.

عن عائشة قالت كان النبي صلى الله عليه وسلم اذا دخل العشر شد ميزره واحب ليله وابقظ اهله

According to *Hadrat 'Aishah* رضي الله عنها when the last ten days of Ramadan approached the Messenger of Allah صلى الله عليه وسلم displayed much alertness. He spent the night in worship and asked his wives also to keep vigil in the night. (*Bukhari* v1 P 271, *Muslim* v1 P 372, *Musnad Humaydi* v1 P 97)

Hadrat 'Aishah رضي الله عنها has also reported that:

كان رسول الله صلى الله عليه وسلم يجتهد في العشر الاواخر مالا يجتهد في غيره

In the last ten days of Ramadan the Messenger of Allah صلى الله عليه وسلم devoted himself to worship to an extent that was not seen in the other days of Ramadan. (*Muslim* v1 P 372)

iii) The following statement of *Hadrat 'Umar* رضي الله عنه also bears out that *Tahajjud* and *Tarawih* are separate prayers.

How splendid is this innovation (the نعمت التدعة هذه والتي combining of several congregations into one large congregation)! And that prayer which you miss through sleep is better than the one that you observe. (He meant to say that it was better to

pray in the last part of the night while people hurried through in the first part.)

Hadrat 'Umar رضى الله عنه advised the people to postpone the *Tarawih* to the last part of the night when they generally slept. If they did so they would earn reward because that was the time of *Tahajjud* and if *Tarawih* was prayed at that time it would fetch the reward of *Tahajjud* because voluntary prayers are observed in this manner, for example, if the *Kusuf*⁽¹⁾ prayers offered at the time of *chast*, it will stand for *chast* prayer and there is no need to pray *chast* again. In the same way, if anyone enters the mosque and prays the *sunnah*, that will stand for *Tahiyat ul Masjid*.

Thus, if *Tarawih* is observed at the time of *Tahajjud*, it will not be necessary to pray the *Tahajjud* again. On the third night, the *Tarawih* had prolonged to near dawn so that people feared they would miss the meal before beginning the fast. The *Tarawih* thus extended into the *Tahajjud* period.

Nevertheless, just as the prayer of *Kusuf* and the prayer of *chast* are two different prayers, the *sunnah* of *Zuhr* (or any other time) and the *Tahiyat ul Masjid* are different prayers – but may stand for each other – so also *Tarawih* and *Tahajjud* stand for one another.

A Wrong Argument

Those who lobby for an eight – *raka'at* *Tarawih* claim that *Hadrat 'Umar* رضى الله عنه had commanded that eight *raka'at* be observed, eleven with *Witr*.

(1) prayer at solar eclipse

They base their argument on the versions in *Muwatta Imam Malik* رحمه الله عليه and *Sunan Sa'id bin Mansur*.

مالك عن محمد بن يوسف عن السائب بن يزيد انه قال قال امر عمر بن الخطاب ابي بن كعب وتقيما الدارى ان يقوموا للناس باحدى عشرة ركعة

Imam Malik رحمه الله عليه has reported from *Muhammad bin Yusuf* who has transmitted from *Sa'ib bin Yazid* رضى الله عنه that *Hadrat 'Umar* رضى الله عنه had instructed *Ibn Abu Ka'b* and *Tamim Dari* to lead men in prayers comprising eleven *raka'at*.

However, this version is much confusing. It is not worth presenting in argument. It is *Muhammad bin Yusuf* who has transmitted in from *Sa'ib bin Yazid*, and *Imam Malik* رحمه الله عليه from *Muhammad bin Yusuf*, but it is not *Imam Malik* رحمه الله عليه alone who has reported it from him; in fact, there are four more students of *Muhammad bin Yusuf* who have cited this *Hadith* from him. They are *Yahya bin Qatan*, *'Abdul 'Aziz bin Muhammad*, *Ibn Ishaq* and the teacher of *'Abdur Razzaq*. What is surprising is that all the five students of *Muhammad bin Yusuf*, including *Imam Malik*, present this *Hadith* in different words. The version of *Imam Malik* tells us that *Hadrat 'Umar* رضى الله عنه instructed *Abu bin Ka'b* رضى الله عنه and *Tamim Dari* to lead men in prayers comprising eleven *raka'at*. We are not told if these instructions were obeyed or not.

The version of *Yahya bin Qatan* tells us that *Hadrat 'Umar* رضى الله عنه gathered men behind *Abu bin Ka'b* and *Tamim Dari*. The two of them offered eleven *raka'at* but it

is not stated if they prayed the eleven *raka'at* for their own accord or on the instruction of *Hadrat 'Umar* رضى الله عنه.

The version of *Abdul Aziz bin Muhammad* is, "In the era of *Hadrat 'Umar* رضى الله عنه we prayed eleven *raka'at*." It does not say anything about the instructions of *Hadrat 'Umar* رضى الله عنه or about *Abu bin Ka'b* رضى الله عنه or *Tamim Dari* رضى الله عنه.

The version of *Ibn Ishaq* has it, "We prayed thirteen *raka'at* during Ramadan in the time of *Hadrat 'Umar* رضى الله عنه." Instead of eleven, this version mentions thirteen *raka'at* and it omits all mention of the instruction of *Hadrat 'Umar* رضى الله عنه and *Abu bin Ka'b* رضى الله عنه and *Tamim Dari*.

The version of the teacher of *'Abdur Razzaq* speaks of *Hadrat 'Umar* رضى الله عنه giving instructions to observe twenty-one *raka'at*, neither eleven nor thirteen.

While these are the varying versions of the five students of *Muhammad bin Yusuf* of the *Hadith* he has reported from *Sa'ib bin Yazid* رضى الله عنه, another narrator of the same *Hadith* from *Sa'ib bin Yazid* رضى الله عنه, *Yazid bin Khusayfah* has reported it in the following way as it is found in *Bayhaqi* v2 P 496.

أنا ابن أبي ذئب عن يزيد بن خصيفة عن السائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب رضى الله عنه في شهر رمضان بعشرين ركعة

Ibn Abu Ziyb رضى الله عنه has reported from *Yazid bin Khusayfah* رضى الله عنه who has reported from *Sa'ib bin Yazid* رضى الله عنه that they used to pray twenty *raka'at* during Ramadan in the era of *Hadrat 'Umar* رضى الله عنه.

This version mentions the twenty *raka'at* very clearly. It is also worth knowing that two students of *Yazid bin Khusayfah* رضى الله عنه have transmitted this *Hadith* from him. There is contradiction in the statements of both of them. The students are *Ibn Abu Ziyb* and *Muhammad bin Ja'far*. Their statements are uniform and state that people prayed twenty *raka'at* in the time of *Hadrat 'Umar* رضى الله عنه.

Under the circumstances, it is correct to rely on the transmission of the students of *Yazid bin Khusayfah* رضى الله عنه because these versions are alike in words and very clear compared to the dissimilar versions of the five students of *Muhammad bin Yusuf* رضى الله عنه.

The version of *Yazid bin Khusayfah* رضى الله عنه has been declared to be authentic by *Imam Nawawi* رضى الله عنه, *Imam 'Iraqi* رضى الله عنه and *'Allamah Sabki* رضى الله عنه. (*Ma'wlanah Abdul Ha'i Farangi Mahalli's* *Tuhfah al-Akhyar fi Ah ya us-Sunnah* Sayed il-Abrar P 192, *Tuhfah Ahwazi* v2 P 75, *Masabih Suyut* P 42, etc.)

As against this, *'Allamah Ibn Abdul Barr* has declared the version of *Muhammad bin Yusuf* about the eleven *raka'at* as a misunderstanding by the transmitter. He has said in the *Sharah Muwatta*:

قال ابن عبد البر هذه الرواية وهم والذى صح الهم كانوا يقومون على عهد عمر بعشرين ركعة

Ibn 'Abdul Barr رضى الله عنه has said that this version is a doubt in the mind of the transmitter. That version is really authentic in which it is stated that they used to offer twenty *raka'at* in the *Farooqi* era. (*Mirqat* v2 P 174, *Awjaz* v1 P 394, *Bazl* v2 P 305, *Tuhfah al-Akhyar* P 191)

Some people have interpreted it as authentic and suggested that in the beginning the *raka'at* observed were eleven inclusive of *Witr* and then followed the instruction to observe twenty and that gained universal approval and come to be established as a final word. (Sources as before)

Compared to the many versions of twenty *raka'at* in *Tarawih* in the era of *Hadrat 'Umar* رضى الله عنه there is just one doubtful version mentioning eleven *raka'at*. How can we accept that one version? A student (*Yazid bin Khusayfah*) of the same teacher (*Sa'ib bin Yazid* رضى الله عنه) has transmitted from the teacher that the *raka'at* are twenty in number, and his transmission is without any doubt. In fact, there are other *Ahaadith* supporting it¹. Besides, in *Muwatta* Imam *Malik* itself there is a transmission by *Imam Malik*:

مسالك عن يزيد بن رومان انه قال كان الناس يقومون في زمان عمر بن الخطاب في رمضان بثلث وعشرين ركعة

Imam Malik رحمه الله عليه has reported from *Yazid Ruman* that people (the Companions and their successors) used to offer twenty *raka'at* during Ramadan in the *Farooqi Khalifah*. (P 43)

¹ see also Mawtani Habibur Rahman, *Rika'at Tarawih...* pp37 - 55, 191 - 220

The Hanafi Ulama On The Number Of Raka'at In Tarawih

Every year during the month of Ramadan same people revive the question of the number of *raka'at* in *Tarawih*. They claim that the number eight is *musnoon* and twenty is not *musnoon*. They also attribute this conclusion to the *Ulama* of the *Hanafi* thought. They misquote the *Hanafi Ulama* and present a wrong picture.

Let us see the true facts.

رحمة الله عليه Imam Abu Hanifah

هل كان عمر رضى الله عنه عهد من النبي صلى الله عليه وسلم في عشرين ركعة فقال له ابو حنيفة رحمه الله تعالى لم يكن عمر رضى الله عنه مبتدعا

Did *Hadrat 'Umar* رضى الله عنه know anything from the Holy Prophet صلى الله عليه وسلم concerning the twenty *raka'at*? *Imam Abu Hanifah* رحمه الله عليه said that *Hadrat 'Umar* رضى الله عنه was not one to invent a newthing in religion. (That is, surely *Hadrat 'Umar* رضى الله عنه knew something from the Holy Prophet صلى الله عليه وسلم concerning the twenty *raka'at* otherwise he would not specify that number by himself.) (*Fayd ul-Bari sharah*

Bukhari v2 P 420, Al-'arf al-Shuzi P 330, al-Bahr ul-Ra'iq v2 P 66, Tahtawi P 246)

We find in *Athar Imam Abu Yusuf*:

عن أبيه عن أبي حنيفة عن حماد عن إبراهيم أن الناس كانوا يصلون خمس ترويعات في رمضان

Yusuf رحمه الله transmitted from his father *Imam Abu Yusuf* رحمه الله and he from *Imam Abu Hanifah* رحمه الله and he from *Hammad* رحمه الله who from *Ibrahim Nak'i* رحمه الله that people (the Companions and their successors) prayed five *Tarawihah*⁽¹⁾ in Ramadan. (P41)

رحمة الله عليه *Imam Sarkhasi*

فإنما عشرون ركعة سوى الوتر عندنا وقال مالك رحمه الله تعالى السنة فيها ستة وثلاثون قيل من أراد أن يعمل بقول مالك رحمه الله تعالى ويسلك مسلكه ينبغي أن يفعل كما قال أبو حنيفة رحمه الله تعالى يصلي عشرين ركعة كما هو السنة ويصلي الباقي فرادى كل تسليمة أربع ركعات وهذا مذهبا وقال الشافعي رحمه الله تعالى لا بأس بإداء الكل جماعة

In our view *Tarawih* is composed of twenty *raka'at* apart from *Witr*. *Imam Malik* consider thirty-six *raka'at* as *sunnah*. If anyone wishes to pursue the course of *Imam Malik* he must act according to the statement of *Imam Abu Hanifah*, that is, he must pray twenty *raka'at*

⁽¹⁾ A *Tarawihah* comprises four *raka'at* and there are five *Tarawihahs* in the twenty *raka'at*.

with the congregation because that is *sunnah* and the observe the sixteen *raka'at* by himself. He must pray in two's (that is a salutation after every two *raka'at*). This is our opinion. *Imam Shafa'i* رحمه الله عليه has said that there is no harm in observing all thirty six *raka'at* with the congregation. (Mabat v2 P 144)

رحمة الله عليه *Allamah Kasani*

Allamah Alaiddin Abu Bakr bin Mas'ud Kasani has said:

وأما قدرها فلعشرون ركعة في عشر تسليمات في خمس ترويعات كل تسليمين ترويعه وهذا قول عامة العلماء وقال مالك في قول سنة وثلاثون ركعة وفي قول ستة وعشرون ركعة والصحيح قول العامة لما روى أن عمر رضي الله عنه جمع أصحاب رسول الله صلى الله عليه وسلم في شهر رمضان على أبي بن كعب فصلى بهم في كل ليلة عشرين ركعة ولم ينكر عليه أحد فيكون إجماعاً منهم على ذلك

Twenty *raka'at* make up the *Tarawih*. These are offered in pairs there being ten salutations and five *Tarawihahs*. A *Tarawihah* is observed after every two salutations. This is the opinion of the *Ulama*. One of the sayings of *Imam Malik*, is that there are thirty-six *raka'at* and another that there are twenty-six *raka'at*. However, the opinion of the *Ulama* is authentic because *Hadrat 'Umar* رضي الله عنه had gathered the Companions رضي الله عنهم in Ramadan and had them through twenty *raka'at* every night. No one objected to it. Thus, this was an agreement on

twenty *raka'at* by the Companions رضى الله عنهم
(Biday' al-Sina' v1 P 288)

رحمة الله عليه 'Allamah Burhanuddin Marghinani

'Allamah Burhanuddin Marghinani رحمه الله عليه author of *Hadayah* has declared that twenty *raka'at* in *Tarawih* are *sunnah*. He has said too that *Imam Hasan bin Ziyad* رحمه الله عليه has reported *Imam Abu Hanifah* رحمه الله عليه as saying that *Tarawih* made up of twenty *raka'at* is *masnoon*.

والاصح انها سنة كذا روى الحسن عن ابي حنيفة

It is more correct to say that *Tarawih* composed of twenty *raka'at* is *sunnah*. This is what *Hasan* has report from *Imam Abu Hanifah* رحمه الله عليه.
(Hadaya v1 P 151)

رحمة الله عليه 'Allamah Badruddin 'Ayni

'Allamah Badruddin 'Ayni has written in '*Umdatul Qari*:

ان عددها عشرون ركعة وبه قال الشافعي واحد ونقله القاضي عن جمهور العلماء وحكى ان الاسود بن يزيد كان يقوم باربعين ركعة ويوتر بسبع وعند مالك ستة ثلاثون ركعة غير الوتر واحتج على ذلك بعمل اهل المدينة واحتج اصحابنا والشافعية والحنابلة بما رواه البيهقي باسناد صحيح عن السائب بن يزيد الصحابي قال كانوا يقومون على عهد عمر رضى الله تعالى عنه بعشرين ركعة وعلى عهد عثمان وعلى رضى الله تعالى عنهما مثله

There are twenty *raka'at* in *Tarawih*. *Imam Shafa'i* and *Imam Ahmad bin Hanbal* رحمه الله عليه subscribe to this view. *Qadi 'Ayyad* has also reported the twenty *raka'at* from the *Ulama* and has stated that *Aswad bin Yazid* prayed forty *raka'at* and seven *Witr*. *Imam Malik* رحمه الله عليه adds that thirty-six *raka'at* make up the *Tarawih*, the *Witr* not included in this number. He has drawn his conclusion from the practice of the people of *Madinah*. Our companions and the followers of *Shafa'i* and *Hanbali* رحمه الله عليه have drawn their conclusion from the *Hadith* in *Bayhaqi* on a sound line of transmission that *Sa'ib bin Yazid* رضى الله عنه said that the Companions رضى الله عنهم prayed twenty *raka'at* in the times of *Hadrat 'Umar* رضى الله عنه *Hadrat 'Uthman* رضى الله عنه and *Hadrat 'Ali* رضى الله عنه.
(*'Umdatul-Qari* P 3 v138)

'Allamah Ibn Hamam

'Allamah Kamal Ibn Hamam رحمه الله عليه has said in *Fath ul Qadir*

ثبت العشرون من زمن عمر في الموطأ عن يزيد بن رومان قال كان الناس يقومون في زمن عمر بن الخطاب بثلاث وعشرين ركعة وروى البيهقي في المعرفة عن السائب بن يزيد قال كنا نقوم في زمن عمر بن الخطاب رضى الله عنه بعشرين ركعة والوتر قال النودى في الخلاصة اسناده صحيح

According to the *Hadith* in *Muwatta* *Imam Malik* رحمه الله عليه twenty *raka'at* are observed (in *Tarawih*) from the time of *Hadrat 'Umar* رضى الله عنه. According to *Yazid bin Ruman* رحمه الله عليه people (the Companions and their successors)

prayed twenty-three *raka'at* from the time of *Hadrat 'Umar* رضى الله عنه. *Bayhaqi* has reported a *Hadith*, in *Ma'rifa* that *Sa'ib bin Yazid* رضى الله عنه has said that they prayed twenty *raka'at* in the times of *Hadrat 'Umar* رضى الله عنه and *Witr*. *Imam Nawawi* has praised its line of transmission. (*Fath ul-Qadir* v1 P 333)

رحمة الله عليه 'Allamah Ibn Najim Misri

رحمة الله عليه 'Allamah Zayn ul-'Abidin Ibn Najim Misri has said:

والتراويح عشرون ركعة بعشر تسليمات بعد العشاء في ليالي رمضان

Tarawih is composed of twenty *raka'at* and there are ten salutations and it is offered after *'Isha* prayer during the month of Ramadan. (*al-Ishba'-wan-Naza'ir* P 47)

رحمة الله عليه Imam Abu Al-Barkat Nasfi

Imam Abu al-Barkat Nasfi رضى الله عنه has said:

ومن في رمضان عشرون ركعة بعشر تسليمات بعد العشاء قبل الوتر

In the month of Ramadan, it is *masnoon* to pray twenty *raka'at*, turning in salutation ten times. These are prayed after *'Isha* before *Witr*. (*Kanz ul-Daqa'iq* P 36)

Allama Zayn ul-'Abidin Ibn Najim Misri رضى الله عنه has explained the foregoing text as follows:

وقوله عشرون ركعة بيان كميتها وهو قول الجمهور لما في الموطأ عن يزيد بن رومان قال كان الناس يقومون في زمن عمر بن الخطاب بثلاث وعشرين ركعة وعليه عمل الناس شرقا وغربا

The author of *Kanz ul Daqa'iq* refers to *Tarawih* as made up of twenty *raka'at*. There is a general agreement on this statement. We find the *Hadith* by *Yazid bin Ruman* رضى الله عنه in *Muwatta Imam Malik*: In the time of *Hadrat 'Umar* رضى الله عنهم people (Companions رضى الله عنهم and their successors رضى الله عنهم) prayed twenty-three *raka'at* (including *Witr*). People in the east and west have adopted this practice. (*al-Bahr ur Raqa'iq* v2 P 66.)

رحمة الله عليه Imam Awzanjadi (Qadi Khan)

Imam Fakhruddin Hasan bin Mansur Awzanjadi رضى الله عنه known as *Qadi Khan* has stated in *Fatwa Qadi Khan*:

مقدار التراويح عند اصحابنا والشافعي ما روى الحسن عن ابي حنيفة قال القيام في شهر رمضان سنة لا ينبغي تركها يصلى لا هل كل مسجد في مسجدهم كل ليلة سوى الوتر عشرون ركعة خمس ترويعات بعشر تسليمات يسلم في كل ركعتين وقال مالك ان يصلى ستا وتلتين ركعة سوى الوتر لما روى عن عمر وعلى انهما كانا يصليان ستة وثلاثين ولما ما روى عن ابن عباس قال كان رسول الله صلى الله عليه وسلم يصلى عشرون ركعة في شهر رمضان ثم كان يوتر بثلث بعدها خص رمضان بالذكر فالظاهر انه اراد به التراويح وهو المشهور من الصحابة والتابعين رضوان الله عليهم اجمعين وما روى مالك غير مشهور

The position and observance of *Tarawih* is the same with us and *Imam Shafa'i* رحمه الله عليه as reported by *Hasan bin Ziyad* رحمه الله عليه from *Imam Abu Hanifah* رحمه الله عليه. It is *sunnah* to observe it in Ramadan and it is not right to neglect it. It must be observed in every mosque by praying at night twenty *raka'at* besides *Witr*. There are five *Tarwihahs* in it and ten salutations are offered. A salutation is offered at the end of every two *raka'at*. But, *Imam Malik* رحمه الله عليه has said that there are thirty-six *raka'at*; (he says) it is known from *Hadrat 'Umar* رضي الله عنه and *Hadrat 'Ali* رضي الله عنه that they both prayed thirty six *raka'at*. Our argument is the *Hadith* narrated by *Hadrat 'Abdullah bin 'Abbas* رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم prayed twenty *raka'at* followed by three *raka'at* *Witr* in the month of Ramadan. *Hadrat 'Abdullah bin 'Abbas* رضي الله عنه was particular in mentioning Ramadan so it is obvious that it refers to *Tarawih*. It is these twenty *raka'at* that are known from the Companions رضي الله عنهم and the epigones رحمه الله عليهم and the view of *Imam Malik* is not well known. (Fatawa Qadi Khan v1 P 110)

رحمة الله عليه *Allamah Shurumbulali*

'Allamah Abul Ikhlas Hasan bin 'Ammar Shurumbulalia رحمه الله عليه has also declared that twenty *raka'at* in *Tarawih* are *sunnah*.

وانما ثبت المشورون بمواظبة الخلفاء الراشد بن ما عدا الصديق رضي الله عنهم ففي البخاري فتوى رسول الله صلى الله عليه وسلم والامر على

ذلك في خلافة ابي بكر وصدر من خلافة عمر حين جمعهم عمر على ابي بن كعب فقام بهم في رمضان فكان ذلك اول اجتماع الناس على قارئ واحد في رمضان كما في فتح الباري وبالجملة فهي سنة رسول الله صلى الله عليه وسلم منها لنا وندينها اليها وكيف لا، وقد قال صلى الله عليه وسلم عليكم بسنة وسنة الخلفاء الراشدين المهديين بين من بعدى عضوا عليها بالنوا جذوا روى ابو نعيم من حديث عروبة الكندي ان رسول الله صلى الله عليه وسلم قال ستحدث بعدى اشياء فاحيها الى ان تلزموا اما احداث عمر

There is evidence of continuous adoption of twenty *raka'at* by the upright Calips after *Hadrat Abu Bakr* رضي الله عنه (i.e. By *'Umar*, *'Uthman* and *'Ali* رضي الله عنهم). Thus, we see in *Bukhari* that the Messenger of Allah صلى الله عليه وسلم expired and it continued to be observed in this manner in the time of *Hadrat Abu Bakr* رضي الله عنه and the initial stage of the Caliphate of *Hadrat 'Umar* رضي الله عنه. Then *Hadrat 'Umar* رضي الله عنه had the people (the Companions and their successors) from a congregation with *Abu Bin Ka'b* رضي الله عنه as their *Imam* and he led them in prayer during Ramadan. This was the first collection of people behind one reciter during Ramadan as reported in *Fath ul Bari*. In short, this is the *sunnah* of Holy Prophet صلى الله عليه وسلم and he has introduced it for us. He has said it himself: "You are bound to my *sunnah* and the *sunnah* of my *Khulafa Rashidin* (the rightly-guided Caliphs) who are on the right path and who will come after me. Hold fast by their *sunnah* too." It has been reported by *Abu Na'im* رحمه الله عليه that the *Hadith* by *'Urubah Kindi* tells us

that the Messenger of Allah صلى الله عليه وسلم said: "Of all things that will be introduced after my death, the dearest one to me will be what 'Umar introduces." (Tahawi P 246)

رحمة الله عليه 'Allamah Haskafi Damishki

'Allamah Muhammad bin Ali 'Alauddin author of *Dur-Mukhtar* has said:

وهي عشرون ركعة حكمت مساوات المكمل للمكمل

There are twenty *raka'at* in *Tarawih*. The wisdom behind it is that it should be complete (like the *fard* prayers with *Witr* which are twenty too)¹. (Dur Mukhtar v1 P 474)

رحمة الله عليه 'Allamah Ibn 'Abidin Shami

'Allamah Muhammad Amin bin 'Abid bin Shami has stated:

(قوله وعشرون ركعة) وهو قول الجمهور وعليه عمل الناس شر قار غريا وعن مالك ست وثلاثون

There is a consensus that twenty *raka'at* (make up the *Tarawih*) and it is observed in the East and West. *Imam Malik* رحمه الله عليه holds (it to be) thirty-six *raka'at*. (Rad ul Mukhtar 'ala Dur ul Mukhtar v1 P 474)

¹ The *sunnah* and optional prayers are instrumental in perfecting the *fard*.

The Lead Ulama Of India

The *Fatawa 'Alamgiri* was commissioned by *Shahinshah Aurangzeb 'Alamgir* رحمه الله عليه. About forty leading *Ulama* got together and prepared it. It is found in this book:

وهي خمس ترويعات كل ترويعا اربع ركعات يتسليمتين كذا في السراجية

Tarawih is made up of four *raka'at* prayed with two salutations. This is found in *Sarajiyah*. (v1 P 60)

'Allamah Mulla Ali Qari

'Allamah Mulla Ali Qari has stated in his exposition of *Mishkat*:

والذي صح الفهم كانوا يقومون على عهد عمر بعشرين ركعة

It is established through a sound line of transmission that the Companions رضي الله عنهم prayed twenty *raka'at* in the Farooqi era. (Mirqat ul Mafatih v2 P 174)

He has also said:

وفي صحيحه ابن خزيمة وابن حبان انه صلى بهم ثمان ركعات والوتر لكن اجمع الصحابة على ان التراويح عشرون ركعة

It is also found in *Sahih Ibn Khuzaymah* and *Sahih Ibn Hibban* that the Messenger of Allah صلى الله عليه وسلم led the Companions through eight *raka'at* and *Witr*⁽¹⁾ but the Companions have

⁽¹⁾ see PP 371-374. This version is weak as explained there.

agreed that *Tarawih* composed of twenty *raka'at*. (Mirqat v2 P 175)

He has said again:

فصار اجماعا لما روى البيهقي باسناد صحيح الم كانو يقومون على عهد
عمر بعشرين ركعة وعثمان وعلى

So, there is a consensus. It is reported in *Bayhaqi* through an authentic transmission that in the *Farooqi* era the Companions prayed twenty *raka'at*. It was the same during the caliphate of 'Uthman and 'Ali (رضى الله عنهم) (Sharah Niqayah v1 P 104)

رحمة الله عليه *Allamah Halabi*

علم من هذه المسئلة ان التراويح عندنا عشرون ركعة بعشر تسليمات
وهو مذهب الجمهور وعند مالك ستة وثلاثون ركعة احتجا بما يعمل اهل
المدينة وللجمهور ما رواه البيهقي باسناد صحيح عن السائب بن يزيد قال
كانوا يقومون على عهد عمر بعشرين ركعة وعثمان وعلى مثله وهذا
كلاهما

We know from this that *Tarawih* is made up of twenty *raka'at* prayed (in two's) with ten salutations. There is a consensus on it *Imam Malik* رحمه الله عليه regarded it to be made up of thirty-six *raka'at* on the basis of the habit of the people of Madinah. However, the consensus rests on the *Hadith* found in *Bayhaqi* through a sound transmission from *Sa'ib bin Yazid* (رضى الله عنه) The *Sahabah* (Companions) (رضى الله عنهم) and the *Taba'in* (epigones) (رضى الله عنهم) prayed twenty

raka'at in the times of *Hadrat 'Umar* (رضى الله عنه) as caliph. It was like this in the caliphate of 'Uthman (رضى الله عنه) and 'Ali (رضى الله عنه). This is an example of a consensus. (Kabiri P 388)

رحمة الله عليه *Shah Abdul Haq Muhaddith Dahlavi*

قال الحلبي والسرقي كونهما عشرين ان الرواتب في غير رمضان عشرة فصور
عفت لانه وقت جدد تسمير كذا في المواهب اللدنية ولا يذهب عليك ان
تقدير الاعداد من غير سند من جانب الشارع لا يجوز مثل هذه الكفة التي
ذكرها الحلبي فالظاهر انه قد ثبت عندهم صلوة النبي صلى الله عليه
وسلم وعلى اله وسلم عشرين ركعة كما جاء في حديث ابن عباس
فاختاره عمر

Allamah Halabi رحمه الله عليه has opined that the wisdom behind twenty *raka'at Tarawih* is that *sunnah muwakkadah* are ten. So, they are doubled in Ramadan because it is a month of applying greater effort in worship. Such an idea is found in *Mihwahib Ludunyah* too. However, you must understand that it is not permitted to surmise on numbers on such matters unless a sound source is found for it, as *Allamah Halabi* has surmised. It is obvious that the twenty *raka'at-Tarawih* was evident to the Companions صلى الله عليه وسلم to emanate from the Prophet صلى الله عليه وسلم as we see in the *Hadith* by 'Abdullah bin 'Abbas. This is what *Hadrat 'Umar* (رضى الله عنه) adopted. (Fath ul Mannan bimazhabun Nu'man)

Shah Abdul Haq Muhaddith Dahlavi رحمه الله عليه has said that – unless there is an authentic source for it – mere conjecture should not specify the number of *raka'at* for any

prayer as some *Ulama* want to do. The actual source is the Prophet صلى الله عليه وسلم. Once the authority is established, there is no harm if anyone suggests the wisdom behind the deed. Thus, in this case, the true reason for the number of *raka'at* in *Tarawih* is not what 'Allamah *Halabi* رحمه الله عليه has suggested but the Companions رضي الله عنهم were definitely aware of an instruction or practice of the Prophet صلى الله عليه وسلم otherwise they would not have accepted the fixation of twenty *raka'at* mutely. The *marfoo' Hadith* by *Hadrat Abdullah bin Abbas* رضي الله عنه is the base on which the *Tarawih* of twenty *raka'at* was adopted by *Hadrat 'Umar* رضي الله عنه and supported by the Companions رضي الله عنهم.

رحمة الله عليه *Mawlana Abdul Hayy Farangi Mahalli*

He has stated in '*Umdatul Ri'ayah Hashiyah Sharah Waqaya*:

ثبت اهتمام الصحابة على عشرين في عهد عمر وعثمان وعلى فمن بعدهم أخرجه مالك وابن سعد والبيهقي وغيرهم وما واطب عليه الخلفاء فعلا أو تضريفا أيضا سنة لحديث عليكم بسنن رسول الله الخلفاء الراشدين أخرجه أبو داود وغيره

The observance of twenty *raka'at* in the periods of *Hadrat 'Umar* رضي الله عنه, *Hadrat 'Uthman* رضي الله عنه and *Hadrat 'Ali* رضي الله عنه and after that by the Companions رضي الله عنهم is very evident. It is confirmed by *Imam Malik* رحمه الله عليه, *Ibn Sa'd* رحمه الله عليه and *Bayhaqi* and others. Anything that the upright Caliphs had practiced regularly is also *sunna* because we find the saying of the Prophet صلى الله عليه وسلم in *Abu Dawood* etc: "You

are bound to my *sunna* and the *sunna* of the Righteous Caliphs." (P 175)

We find him saying in his work *Tuhfatul-Akhyar fi Ahya Sunnah Sayyid ul Abrar* P 209.

ان مجموع عشرين ركعة في التراويح سنة مؤكدة لانه لما واطب عليه الخلفاء وان لم يواظب عليه النبي صلى الله عليه وعلى اله وسلم وقد سبق ان سنة الخلفاء ايضا لازم الاتباع وتاركها اثم وان كان الله دون اثم تارك السنة النبوية فمن اكتفى على ثمان ركعات يكون ميسرا لتركه سنة الخلفاء وان شئت ترتبه على سبيل القياس فقل عثرون ركعة في التراويح لما واطب عليه الخلفاء الراشدين وكل ما واطب عليه الخلفاء سنة مؤكدة ثم تضمنه مع ان كل سنة مؤكدة باثم تاركها فينتج عثرون ركعة باثم تاركها ومقدمات هذا القياس قد اشتها في الاصول السابقة

The twenty *raka'at* in *Tarawih* are *sunna muwakkadah* because the Righteous Caliphs have given it currency although the Prophet صلى الله عليه وسلم did not give it regularity. We have already stated that it is *wajib* to follow the *sunna* of the Caliphs. If anyone omits it, he is committing a sin though the sins of a lesser degree than it is on neglecting the *sunna* of the Prophet صلى الله عليه وسلم. So, if anyone ceases praying beyond eight *raka'at* then he is doing a wrong thing because he disregards the *sunna* of the Righteous Caliphs. If you wish it to be proved through deduction then let us say: The *Khulafa Rashidin* perpetuated the *Tarawih* of twenty *raka'at* and whatever the *Khulafa Rashidin* do with regularity is *sunna muwakkadah* so the twenty - *raka'at* *Tarawih* is also *sunna muwakkadah*. One who omits a *sunna muwakkadah* is a

sinner so one who does not pray twenty *raka'at* in *Tarawih* is a sinner. We have spoken on the preliminaries earlier. (Tuhfat ul Akhyar P 209)

Mawlana Abdul Hayy has also stated العشرون متضمن ثمان (The twenty *raka'at* include the eight *raka'at* too). Therefore, to observe it is a means of reward and it leaves no doubt in the minds while to pray only eight is to disregard the twelve.

He has then commented on Shaikh Abdul Haq Muhaddith Dahlavi's *Fath ul-Mannan bi Mazahib un-Nu'man*:

فالظاهر انه قد ثبت عندهم صلاة النبي صلى الله عليه وسلم عشرين ركعة
كما جاء في حديث ابن عباس

It is clear that in the view of the Companions رضى صلى الله عليه وسلم the *Tarawih* of the Prophet comprised of twenty *raka'at* as is seen in the *Hadith* of Hadrat 'Abdullah Ibn Abbas رضى الله عنه.

Mawlana 'Abdul Hayy then writes about this *Hadith* by Hadrat 'Aishah رضى الله عنها: "The Prophet صلى الله عليه وسلم did not pray more than eleven whether it was Ramadan or otherwise." He says that he considered this *Hadith* weak. His words are:

واما ما ذكره من ان رواية عشرين مخالفة لحديث عائشة من انه كان
رسول الله صلى الله عليه وسلم لا يزيد في رمضان ولا في غيره على
احدى عشرة يصلى اربعا ثم يصلى اربعا ثم يوتر بثلاث فصغير عندى اذ
قد ثبت من الروايات الكثيرة عنها وعن غيرها انه صلى الله عليه وعلى اله
وسلم قد زاد على ذلك في بعض الاحيان وقد نقص عنه ايضا

As for their saying that the *Hadith* about twenty *raka'at* is contradictory to the *Hadith* by Hadrat 'Aishah رضى الله عنها The Messenger of Allah صلى الله عليه وسلم did not pray more than eleven *raka'at* in Ramadan or outside Ramadan, he prayed four *raka'at*, then four *raka'at*, then three *raka'at*." In my view this *Hadith* is weak because we know from many narrations by Hadrat 'Aishah رضى الله عنها herself and by other Companions رضى الله عنهم that the Messenger of Allah صلى الله عليه وسلم sometimes prayed more than that and sometimes less. (P 211)

He has then cited the *Hadith* by Hadrat 'Aishah رضى الله عنها transmitted by Aswad bin Yazid رضى الله عنه in which she has herself mentioned the prayer of the Prophet صلى الله عليه وسلم as thirteen, eleven and nine *raka'at*. He has then referred to the *Hadith* by Zayd bin Khalid Juhami رضى الله عنه placing the *raka'at* at thirteen. This is followed by the *Hadith* of thirteen *raka'at* by 'Abdullah bin 'Abbas رضى الله عنه. These have been taken from *Bukhari*, *Muslim*, *Abu Dawood* and *Muwatta Imam Malik*. The *Hadith* from *Tirmizi* follows in which the prayer of the Messenger of Allah صلى الله عليه وسلم at night is shown as mostly thirteen inclusive of *Witr* and sometimes nine inclusive of *Witr*. Then the *Hadith* in *Muwatta Imam Malik* follows; it is by Hadrat 'Aishah رضى الله عنها and describes the nightly prayer of the Prophet صلى الله عليه وسلم as thirteen *raka'at*.

He then quotes *Qurtubi* رضى الله عنه that because of these reasons many *Ulama* have declared the *Hadith* by Hadrat 'Aishah رضى الله عنها about eleven *raka'at* as confusing. Finally, the Mawlana gives his own point of view:

لفظ من هذا كله ان حديث كان لا يزيد الخ لا يدل على نفى الريادة
مطلقا

It is clear from these (*Ahadiith*) that the *Hadith* ... كان لا يزيد... (it did not exceed) does not at all reject excess. (Tuhfat ul Akhyar P 213)

رحمة الله عليه Mawlana Muhammad Qasim Nanotawi

The founder of *Darul Uloom Deoband* Mawlana Muhammad Qasim Nanotawi رحمه الله عليه answered a question in this manner:

As for *Tarawih*, it has been shortened these days, The twenty have been changed to eight. Everyone likes that because it is convenient. No one cares to understand that the eight *raka'at* mentioned in *Hadith* are the *raka'at* of *Tahajjud*. *Tahajjud* is one thing, *Tarawih* another. *Tarawih* is twenty *raka'at*, of course.

Thousands of Companions رضي الله عنهم were present in the era of *Hadrat 'Umar* رضي الله عنه. From that time till today, no one has raised an objection to the twenty *raka'at* but we come across such 'uneducated scholars' who have declared *Hadrat 'Umar* رضي الله عنه and the noble Companions رضي الله عنهم to be wrong. It is wrong to say that no one prayed twenty *raka'at* before *Hadrat 'Umar* رضي الله عنه. The twenty – *raka'at* *Tarawih* came to be observed ceremoniously from the time of *Hadrat 'Umar* رضي الله عنه. This does not mean to say that *Tarawih* was not observed before him. He organized them into a single large congregation while they were used to pray in several small batches.

It may be seen in the second marriage. It was not held with much ceremony because people did not consider it

wrong. However, when it came to be regarded as distasteful, *Shah Waliullah* رحمه الله عليه spoke of it in his books and his children and students prepared to revive it. This does not mean that *Shah Waliullah* رحمه الله عليه and his family introduced the concept of the second marriage and it was not known in the time of the Prophet صلى الله عليه وسلم. In the same way the twenty *raka'at* *Tarawih* should not be regarded as innovated by *Hadrat 'Umar* رضي الله عنه and the Companions رضي الله عنهم of his time but a *sumnah* of the Prophet صلى الله عليه وسلم. If we do not think so then we will be accusing *Hadrat 'Umar* رضي الله عنه of not being a *summi* and the Companions رضي الله عنهم of his time of not being *summis* – we seek refuge in Allah! It would be tantamount to say they were innovators, *bid'atis*. (Tasfiyah al-'Aqid PP 38, 39)

In the *Lata'if Qasim* too we find many of the writings of *Hadrat* Nanotawi رحمه الله عليه confirming that the *Tarawih* composed of twenty *raka'at* is *musnoon*.

رحمة الله عليه Mawlana Rashid Ahmad Gangohi

He has stated in *al-Haq al-Sarih*

پس در آخر امر بر بخت و ستم و تر قرار
یافت رواه مالک فی الوطاب سند صحیح
(ع ۱۳)

Finally, the twenty-three *raka'at* were specified including *Witr*. *Imam Malik* رحمه الله عليه in *Muwatta* reports this with a sound line of transmission. (P19)

He has also said:

الحاصل ثبوت بست ركعت باجماع صحابة
آخر زمان عمر رضي الله تعالى عنه ثابت شده
پس سنت باشد و كسيكه از سنيت آن انكار
دارد خطاست (الحق المصريح ص ٢٢)

In short, the twenty *raka'at* are established through the consensus of the Companions رضي الله عنهم in the final period of *Hadrat 'Umar* رضي الله عنه. So, it is *sunnah* and if anyone declines that it is *sunnah*, he is on an error. (Al-Haq-as-Sarih P 20)

He has stated in *Ar-Ra'l an-Najih fi 'adad Rika'at Tarawih*:

Ibn Abu Shaybah has reproduced in his *Musannaf* the *Hadith* by *Hadrat Ibn Abbas* رضي الله عنه about the Messenger of Allah صلى الله عليه وسلم praying twenty *raka'at*. Though this *Hadith* is weak but it is supported by the behavior of the Companions رضي الله عنهم because they prayed twenty *raka'at*. The successors and juriconsults have observed it too. 'Aini has pointed it out in *Sharah Bukhari*. (Fatawa Rashidiyah P 314)

رحمة الله عليه *Allamah Anwar Shah Kashmiri*

He has written in *al 'Arfash Shuzi Sharah Tirmizi*:

لم يقل احد من الائمة الا ربعة بالقل من عشرين ركعة في التراويح واليه
جمهور الصحابة رضوان الله عليهم اجمعين وقال مالك بن انس بسنة
وثلاثين ركعة

None of the four Imams contends a *Tarawih* less than twenty *raka'at*. This is also the contention of the Companions رضي الله عنهم. *Imam Malik* رحمه الله is of the opinion that there are thirty-six *raka'at* (in *Tarawih*). (P328)

He goes on to say:

وفعل الفاروق فقد تلقاه الامة بالقبول واستقر امر التراويح في السنة
الثانية في عهد عمر كما في تاريخ الخلفاء وتاريخ ابن اثير وطبقات ابن
سعد

The *Ummah* accepted the action of *Hadrat 'Umar* Farooq رضي الله عنه and the affair of *Tarawih* was decided in the next year of the Farooqi era as is reported in *Tarikh al-Khulafa*, *Tarikh Ibn Athir* and *Tabaqat Ibn Sa'd*. (P 330)

He also says:

اقول ان سنة الخلفاء الراشدين ايضا تكون سنة الشريعة لما في الاصول ان
السنة سنة الخلفاء وسنته عليه السلام وقد صح في الحديث عليكم بسنة
وسنة الخلفاء الراشدين المهديين فيكون فعل الفاروق الاعظم ايضا سنة

The *sunnah* of the *Khulafa Rashidin* is also a *sunnah* in the eyes of *Shari'ah*. *Sunnah* is to observance of the *Khulafa Rashidin* and of the Prophet صلى الله عليه وسلم also. The Prophet صلى الله عليه وسلم has said: "You are required to follow my

sunna and the *sunna* of my *Khulafa Rashidin* who are rightly-guided." Thus, the action of *Hadrat 'Umar* رضى الله عنه will also be a *sunna*. (Al-Arf ash-Shuzi P 330)

رحمة الله عليه Mawlana Ahmad Ali Saharan Puri

In these marginal notes to *Bukhari*, he has written down:

ثبت العشرون من زمن عمر في المؤطا عن يزيد بن رومان قال كان الناس يقومون في زمن عمر بن الخطاب بثلث وعشرين ركعة وفي المؤطا رواية باحدى عشرة رجع بينهما بانه وقف اولاً ثم استقر الامر على العشرين فانه المتواتر

According to the *Hadith* in *Muwatta Imam Malik*, it is established that the twenty *raka'at* were observed from time of *Hadrat 'Umar* رضى الله عنه. *Yazid bin Ruman* رضى الله عنه has said that people (the Companions and their successors) observed twenty-three *raka'at* inclusive of *Witr* from the time of *Hadrat 'Umar*. There is also a *Hadith* in *Muwatta* mentioning eleven *raka'at* inclusive of *Witr*. They are reconciled in this way that in the beginning eight *raka'at* were observed and then twenty came to be agreed upon, and that it is the continuous practice. (Notes to *Bukhari* v1 P 154)

رحمة الله عليه Mawlana Muhammad Ahsan Nanotavi

In his marginal notes to *Kanz ud Daqa'iq*, *Mawlana Muhammad Ahsan Nanotavi* رحمه الله عليه has written (on P 36) that twenty *raka'at* *Tarawih* is *masnoon*. He has cited those

Ahadith from *Bayhaqi* and others which have been repeatedly referred to in the preceding lines. While he said that the Prophet صلى الله عليه وسلم did not pray *Tarawih* regularly as a congregational prayer, he points out

وصلى عمر بعده عشرين ووافقه الصحابة على ذلك

After that *Hadrat 'Umar* رضى الله عنه twenty and the Companions showed their agreement to him. (P 36)

رحمة الله عليه Mawlana Khalil Ahmad Saharan Puri

He writes in *Bazl al-Jamhud Sharah Abu Dawood*:

لم يقع فيما روى عن رسول الله صلى الله عليه وسلم انه قرأها ثلث ليل عدد ركعاته بطريق صحيح ولكن وقع ذكر عدد التراويح فيما صلاها بعض الصحابة والتابعين رضى الله عنهم فقد اخرج الشيخ التيموى عن يزيد بن خصفة عن السائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب في شهر رمضان بعشرين ركعة

We do not find the number of *raka'at* mentioned in the *Ahadith* about the Messenger of Allah صلى الله عليه وسلم praying *Tarawih* on three nights. However, the number of *raka'at* are mentioned in the *Tarawih* observed by some of the Companions رضى الله عنهم and their successors. *Allamah Naymvi* has quoted the *Hadith* by *Sa'ib bin Yazid* رضى الله عنه that they used to pray twenty *raka'at* during Ramadan in the time of *Hadrat 'Umar* رضى الله عنه as *Khalifah* (caliph). (Bazl al-Majhood v2 P 304)

Then he has quoted a number of *Ahadith* that give the *raka'at* of *Tarawih* as twenty. These are found in the preceding pages of this book.

رحمة الله عليه Allamah Shabbir Ahmada Uthmani

He has written in *Fath al-Mulhim*, an exposition of *Sahih* Muslim:

ثبت التراويح عشرين ركعة في عهد الفاروق لا ينكر كما روى مسالك في الموطأ عن يزيد بن رومان مرسلاً قال كان الناس في زمن عمر يقومون في رمضان بثلاث وعشرين ركعة قال ابن اسحاق وهذا ثبت ما سمعت في ذلك وعن السائب بن يزيد لما عثرون ركعة أي بدون الوتر وروى محمد بن نصر من طريق عطاء قال ادركيهم في رمضان يصلون عشرين ركعة وثلاث ركعات والوتر في الباب اثار كثيرة اخرجها ابن ابي شيبة وغيره قال ابن قدامة وهذا كما الاجماع وما ارى احداً من المسلمين انه يجترأ على القول بكون هؤلاء السادة متبعين (والعياذ بالله) بل هذا العمل والاختيار منهم يدل على ان عندهم اصلاً لذلك ولولم ينقل اليها مرفوعاً بالاسناد الصحيح وقد امرنا رسول الله صلى الله عليه وسلم بالاهتدى بهم وقال عليكم بسنتي وسنة الخلفاء الراشدين بعدي تمسكوا بها وعضوا عليها بالنواجذ وما اختار احد من الائمة المتبوعين رحمهم الله انقص من العشرين

We cannot deny that twenty *raka'at* were observed in *Tarawih* in the Farooqi era. *Imam Malik* رحمه الله عليه has reported a *mursal Hadith* in *Muwatta* from *Yazid bin Ruman* that people (the Companions and the epigones) prayed twenty *raka'at* (inclusive of *Witr*) during Ramadan in the era of *Hadrat 'Umar* رضي الله عنه. According to

Ibn Ishaq this *Hadith* is more sound than any other *Hadith* that he had come across on this subject. It is reported by *Sa'ib bin Yazid* رضي الله عنه that three are twenty *raka'at* in *Tarawih*, apart from *Witr*. *Imam Muhammad bin Nasr* رحمه الله عليه has transmitted from *'Ata* that he saw the Companions رضي الله عنهم offer twenty *raka'at* during Ramadan as *Tarawih* and three as *Witr*. There are many reports on this subject on the behavior of the Companions, which are reproduced by *Ibn Abu Shaybah* and others. According to *Ibn Qadamah* this is an example of unanimity of consensus. I do not believe that any Muslim will dare to accuse these noble predecessors (the Companions and the epigones) of being *mubtadi* (innovators). Their adoption of twenty *raka'at* proves that they had some knowledge of it although it has not reached us through a sound line of transmission. The Prophet صلى الله عليه وسلم has commanded us to adopt their ways. He says: "You are bound to obey me *sunna* and the *sunna* of my righteous Caliphs who will survive me. Hold that fast." It is a fact the respected religious leaders whose ways are being followed none of them prayed less than twenty *raka'at* in *Tarawih*. (*Fathul Malhum* v2 P 291)

رحمة الله عليه Mawlana Muhammad Zakariya

Mawlana Muhammad Zakariya رحمه الله عليه has stated in *Awjaz ul- Masalik*.

قلت لا شك في ان تحديد التراويح في عشرين ركعة لم يثبت مرفوعا عن النبي صلى الله عليه وسلم بطريق صحيح على اصول الحديث وما ورد فيه من رواية ابن عباس متكلم فيها على اصولهم لكن مع هذا لا يمكن الإنكار عن ثبوته يفعل غير وسكوت الصحابة على ذلك واجماعهم على قبوله بمنزلة النص على انه له اصلا عندهم فمن نظر الى تعامل الصحابة في امر الشريعة لا يشته في اهم اذا رأوا منكرا اكثروا الإنكار على ذلك وهذا تقوية معني لرواية ابن عباس وقد ثبت تحديد العشرين بالتسار الصحابة الكثر

There is no doubt that we have no evidence of twenty *raka'at* in *Tarawih* from the Messenger of Allah صلى الله عليه وسلم that may satisfy the scholars of *Hadith*. The *Hadith* by *Abdullah bin Abbas* رضي الله عنه has been subject of criticism on the principles of the scholars¹. In spite of that we cannot deny that the behavior of *Hadrat 'Umar* رضي الله عنه and its approval of the Companions shown by not raising any objection tell us that the *Hadith* by *Ibn 'Abbas* رضي الله عنه was sound in their view. Knowing the way they behaved, we can say that if they had come across anything that contravened *Shari'ah* they would not have remained silent. This behavior strengthens the *Hadith* of *Hadrat Abdullah bin Abbas* رضي الله عنه

¹ It has been discussed earlier that according to the standards of the scholars of *Hadith* both the *Ahadith* calling for twenty *raka'at* and those calling for eight *raka'at* are weak. However, the three Caliphs and the Companions رضي الله عنهم had adopted twenty *raka'at* and goes on to this day. Further, the weakness in the chain of the *Hadith* of twenty *raka'at* developed after the period of the Companions because they had continued to observe it which shows it was not weak then. (see earlier pages)

and the observance of the Companions رضي الله عنهم speaks for the twenty *raka'at Tarawih*. (P 397)

After that he has reproduced the *Ahadith* that say twenty *raka'at* make up the *Tarawih* and the behavior of the Companion رضي الله عنه in this respect. Many of them we have presented in the earlier pages.

He has then added his comment that there are so many instances showing the behavior of the Companions رضي الله عنهم that we cannot enumerate them.

والاثر في الباب اكثر من ان تحصى

The behavior of the Companions رضي الله عنهم on this subject are beyond listing listing and continuing. (Awjaz P 397)

A Surprising Interpretation

Allamah Muhammad bin Isma'il Amir has interpreted the *Ahadith* in a very surprising manner.

i) عليكم بسنن وسنة الخلفاء الراشدين (It is binding on you to observe my sunnah and the sunnah of the *Khulafa Rashidin*) and

ii) اقبلوا بالدين من بعدي اي ابي بكر وعمر رضي الله عنه (obey those people who are after me, that is *Abu Bakr* رضي الله عنه and *'Umar* رضي الله عنه).

For instance, he has said that the *sunnah* of the *Khulafa Rashidin* means the method employed in *jihād* with the enemy that is in conformity with the Prophet's صلى الله عليه وسلم method.

However, the word *summah* is a general term. It could pertain to *jihad*, prayer, fasting, and hajj, *zakah* or other deeds of Islam or its tokens and signs. Therefore, it is wrong to restrict the meaning of *summah* to a particular action. It is also wrong to suppose that the *Khulafa Rashidin* could differ with the *summah* of the Prophet ﷺ.

It is a fact that apart from *Hadrat Abu Bakr* رضي الله عنه (in whose time the *Tarawih* had not been organized along assignee congregation), the three Caliphs had agreed to the twenty *raka'at* and all the Companions, their successors and theirs, and the religious leaders had all put it into practice. Therefore, it is wrong on the part of *Muhammad bin Isma'il Amir* to call the twenty *raka'at Tarawih* as an individual act of *Hadrat 'Umar* رضي الله عنه.

It is also wrong to call the 'act of following' and the 'emulation' as two different things. There is no difference in the two forms of behavior. Both are one and the same things¹.

¹ A detailed discussion on this subject will appear in my forthcoming book "Taqlid aur Firqa Ahl Hadith."

Funeral Prayer

The Method

There are four *takbirs* in the funeral prayer. The funeral prayer is observed in this way: At the first *takbir* (*Allahu Akbar*) raise the hands up to the ears and then bind them together below the navel as they are bound together in prayer. Then, recite the *Thana* and call the second *Takbir* but do not raise the hands. Recite the *durood* that is, invoke blessings on the Prophet ﷺ in the same words as are used in prayer. Then call the third *Takbir* but do not raise the hands. Make the supplication for the dead person depending on whether the dead person is an adult or a minor by or a minor girl. (*Bukhari* v1 P 178, *Muslim* v1 P 309, *Muwatta Imam Muhammad* P 79 and so on.)

Like any other prayer, in the funeral prayer too, hands are raised only at the *Takbir Tahrimah* and not at any other *Takbir* after that.

The specified supplications during the Funeral prayer are:

When The Dead Is An Adult – Man Or Woman

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وانثانا
اللهم من احبته منا فاحيه على الاسلام ومن توفيته منا فترفه على الايمان

O Allah! Forgive the living among us and the dead, and those among us who are present and who are absent, and the young among the old, and us and the men among us and the women. O Allah, whosoever among us You cause to live, let him live on Islam and whosoever among us You cause to die, cause him to die as a believer. (Musnad Ahmad v1 P 299, Mustadrik Hakim v1 P 358)

When The Dead Is A Minor

If it is a minor boy who is dead then make this supplication:

اللهم اجعله لنا فرطاً واجعله لنا اجرا وذخراً واجعله لنا شافعاً ومشفعاً

O Allah! Cause him for us a preserved reward and cause him for us and recompense and a stored treasure. And cause him to be for us an intercessor and one whose intercession is accepted. (Bayhaqi)

The same words are recited for a minor girl except that the prepositions and nouns are changed to female gender. Thus اجعله becomes اجعلها and مشفعاً becomes شامعة ومشفعة.

Is Al-Fatihah Recited In The Funeral Prayer?

In its outer mode the funeral prayer is a prayer because the worshipper must perform ablution, call the *Takbir Tahrimah*, form the intention, bind the hands together, face the *Qiblah* and cover his body in the prescribed manner. However, in reality, it is not a prayer (in the sense of *as-Salah*) but a supplication and *istighfar* for

the dead person. *Hadrat Abu Hurayrah* رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said:

إذا صليتم على الميت فاخلصوا له الدعاء

When you pray over the dead then supplicate for him sincerely. (Abu Dawood v2 P 108, Ibn Majah P 109)

'Allamah Ibn Qayyim Hanbali has said:

ومقصود الصلوة على الجنازة هو الدعاء للميت

The purpose of the funeral prayer is only to supplicate for the dead. (Zad ul-Ma'ad v1 P 141)

This prayer is not really a prayer (in the sense of *as-Salah*). Therefore, the *surah al-Fatihah* is not recited in it. As for those *Ahadiith* in which we are asked to recite the *surah al-Fatihah*, they are based on weak transmission.

'Allamah Ibn Qayyim رحمه الله عليه has said:

ويذكر عن النبي صلى الله عليه وسلم انه امر ان يقرأ على الجنازة بفاتحة الكتاب ولا يصح اسناده

It is said that the Messenger of Allah صلى الله عليه وسلم gave the command to recite *surah al-Fatihah* in the funeral prayer but it has a weak line of transmission. (Zad ul-Ma'ad v1 P 141)

One of the main reasons for this is that there is no recital in the funeral prayer. It is stated in *Mudawwanah Kubra*

O Allah! Forgive the living among us and the dead, and those among us who are present and who are absent, and the young among the old, and us and the men among us and the women. O Allah, whosoever among us You cause to live, let him live on Islam and whosoever among us You cause to die, cause him to die as a believer. (Musnad Ahmad v1 P 299, Mustadrik Hakim v1 P 358)

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It is said that the Messenger of Allah صلى الله عليه وسلم gave the command to recite *surah al-Fatihah* in the funeral prayer but it has a weak line of transmission. (Zad ul-Ma'ad v1 P 141)

One of the main reasons for this is that there is no recital in the funeral prayer. It is stated in *Mudawwanah Kubra*

قلت لابن القاسم أى شئ يقال على الميت فى قول مالك قبال الدعاء
للميت قلت فهل يقرأ على الجنازة فى قول مالك قال لا

I asked *Ibn al-Qasim*, "What is recited over the dead in the light of the teachings of *Imam Malik*?" He said, "A supplication is made for the dead." I asked, "Do the teachings of *Imam Malik* advice recital in prayer?" He said, "No!"
(v1 P 158)

Ibn Wahb رحمه الله عليه has stated that many of the prominent Companions رضى الله عنهم and their successors did not make a recital of the Qur'an in the Funeral Prayer. Among these Companions are: *Hadrat 'Umar*, *Hadrat 'Ali*, *Hadrat Abdullah bin Umar*, *Hadrat Fadalrah bin Ubayd*, *Hadrat Abu Hurayrah*, *Hadrat Jabir bin Abdullah* and *Hadrat Wathilah bin Aqsa* رضى الله عنهم Among the prominent epigones are: *Qasim bin Muhammad*, *Salim bin Abdullah*, *Sa'id bin al-Musayb*, *'Ata bin Abu Rabah* and *Yahya bin Sa'id* رضى الله عنهم *Imam Malik* رحمه الله عليه has also rejected recital (of *surah al-Fatihah* in funeral prayer). (Ibid)

Obviously, recital from the Qur'an also includes recital of *surah al-Fatihah*. The true reason for there being no recital in the funeral prayer is what has been stated in the foregoing lines, that it is not as-*Salah* but a 'supplication for the dead person.' If it was really a form of prayer, there would have been a recital in it but it is only as in outlook therefore there is no recital in it.

However, since the contents of *surah al-Fatihah* are praise of Allah and supplication to Him, there is scope for anyone to make a supplication through it without forming an intention to make a recital of the Qur'an.

Funeral Prayer In Proxy Absentia

It is necessary that the corpse be placed before those who observe the funeral prayer. If it is not there, then a funeral prayer in absentia – absence of the corpse – is not in order.

It is not correct to cite the funeral prayer of the King *Najashi* (Negus) of Abyssinia in his absence by the Prophet صلى الله عليه وسلم. That was particular to the Prophet صلى الله عليه وسلم. There are many other reasons that give this incident in a singular character. Many of the prominent Companions رضى الله عنهم died or were martyred and the Prophet صلى الله عليه وسلم was informed of that through wahi (inspiration) but he did not offer anyone's funeral prayer in absentia. For instance, *Hadrat Jibril* عليه السلام informed him of the martyrdom of *Hadrat Khabib* رضى الله عنه who was very dear to him but the Prophet صلى الله عليه وسلم did not offer his funeral prayer in absentia and neither did he ask other Companions to do so.

After the death of the Prophet صلى الله عليه وسلم, the four Caliphs died or were martyred. They were the most prominent of the Companions. However, no where was a funeral prayer observed for any of them in absentia? All the Companions رضى الله عنهم were not present at the time of the death of these four Caliphs but when they received news of the death of these men, they did not get up to offer a funeral prayer when the corpse was not there.

The main reason for the funeral prayer of *Najashi* in his absence was that his corpse was placed before the Holy Prophet صلى الله عليه وسلم as a miracle, the obstacle in-between were removed. It was just like after *Mi'raj* when the *Bayt al-Maqdas* was placed before the Messenger of Allah صلى الله عليه وسلم so that he could answer the question of the infidels – the obstacles between him and the *Bayt al-Maqdas* were

removed for him. (*Ibn Abdul Barr* in *Tamhid*) Obviously, this was particular to the Prophet صلى الله عليه وسلم that an unseen thing was placed before him as a miracle.

The Companions رضى الله عنهم in the funeral began to sense that the corpse was before the Prophet صلى الله عليه وسلم. *Imran bin Husayn* رضى الله عنه has said:

ان رسول الله صلى الله عليه وسلم قال ان احاكم النجاشي قد مات
فصلوا عليه فقام فصغفنا خلفه فكبر عليه اربعاً وما نحب الجنائزة الا ان
يديه

The Messenger of Allah صلى الله عليه وسلم said, "Your brother, *Najashi*, has died. Offer his funeral prayer." So, we lined up behind him in rows. He called the four *takbirs* and we believed that the corpse was before him. (*Ibn Hibban*)

It is stated in *Musnad Abu 'Awanah*:

فصلينا خلفه ونحن لا نرى الا ان الجنائزة قد امنا

We prayed the funeral prayer behind the Prophet صلى الله عليه وسلم and we believed that the corpse was before us.

The Funeral Prayer In The Mosque

The funeral prayer must not be offered in the mosque. The Prophet صلى الله عليه وسلم has prohibited it.

عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم من صلى على
جنازة في المسجد فليس له شئ

It is reported by *Hadrat Abu Hurayrah* رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "There is nothing for him who has prayed the funeral prayer in a mosque." (That is, the prayer remains unoffered and unrewarded.) (*Ibn Majah* P 110, *Abu Dawood* v2 P 106)

'*Allamah Ibn Qayyim* رحمه الله has confirmed this *Hadith* in his *Zadul Ma'ad* (v1 P 140). He has asserted that it was the *sunna* and habit of the Prophet صلى الله عليه وسلم to pray the funeral prayer outside the mosque.

The *Nawafil* or The Supererogatory Prayers

Tahajjud

The Prophet ﷺ did not have a single habit in observing the *Tahajjud* prayer. Sometimes, he prayed four *raka'at* but at other times six, eight or ten. Mostly, however, he prayed eight. (*Abu Dawood* v1 P 193, *Bukhari* v1 P 154, *Sahih Ibn Khuzaymah* v2 P 192.)

It is proper both ways to pray in two's or four's but *mustahabb* to pray in two's. (*Tirmizi* v1 P 58) The time for *Tahajjud* begins after '*Isha*' and it is better to observe it after midnight. It is *masnoon* to go to sleep after '*Isha*' and then wake up to offer the *Tahajjud*. If *Tahajjud* is observed then it is *sunnah* to pray the three *raka'at* *Witr* after *Tahajjud*. (*Bukhari* v1 P 154, *Muslim* v1 P 258) However, if a worshipper has prayed the *Witr* with '*Isha*' then he must not pray *Witr* again after *Tahajjud* because the Prophet ﷺ has disallowed praying *Witr* twice in one night. (*Tirmizi* v1 P 62)

Chast

The *Chast* (or, *Duha*) prayer may be offered two *raka'at* or four, eight or twelve. The time begins when the

sun shows its heat till before *zawal* (decline of the sun).
(*Mishkat* v1 P 115, *Tabarani*)

Awwabin

These are six *raka'at* in two's prayed after *Maghrib*.
(*Tirmizi* v1 P 58)

Prayer Of Glorification Of Allah

The *Salah Tasbih*, or the prayer glorifying Allah, is composed of four *raka'ah* these words are recited seventy-five times.

سبحان الله والحمد لله ولا اله الا الله والله اكبر

(Glory is to Allah! And, praise is to Allah! There is no deity save Allah. And, Allah is the Greatest.)

Begin the prayer after forming an intention to offer four *raka'at*. Say *Allahu Akbar* (the Takbir Tahrimah) and bind the hands together. Recite the *Thana* and then the *tasbih* fifteen times. Then, recite the *Ta'uz*, *Tasmiyah*, *surah al-Fatihah* and any other *surah* with it. Then, repeat the *tasbih* ten times. Then go into the bowing position and repeat the *tasbih* ten times. Then rise from the bowing posture and recite this *tasbih* ten times in the *Qwmah*. Then repeat it ten times each in the two prostrations and ten times between the two prostrations in the *jalsah*. This way you have prayed one *raka'ah* recite the *tasbih* fifteen times before *surah al-Fatihah* and ten times after it and then follow the procedure of the first *raka'ah* reciting it ten times at the different postures. Go through the third and fourth *raka'at* in this fashion. In another version, the method is

slightly different. The *tasbih* may not be recited after *Thana* but after the *surah al-Fatihah* and another *surah*, this *tasbih* may be recited fifteen times. Then in the different postures ten times each – when bowing, in the *Qawmah*, the two prostrations and the *jalsah* between them. Then ten times while sitting after the second prostration. In the second *raka'ah*, this part of the recital is after the *tashahhud* before arising for the third *raka'ah*. In the third *raka'ah*, it is recited like the first after the second prostration when sitting down for it. In the fourth *raka'ah* after invoking blessings on the Prophet صلى الله عليه وسلم.

Both these methods are found in *Tirmizi* (v1 PF 63, 64). The worshipper must adopt any of these two methods. The total count at seventy-five per *raka'ah* is three hundred in the four *raka'at*.

Tahiyat ul Masjid

This prayer is *masnoon* for the person who enters the mosque. When he enters the mosque, before he sits down, he prays two *raka'at* provided it is not a time when prayer is disallowed. (*Muslim* v1 P 248) (*Tahiyat Masjid* is a greeting to the mosque)

Tahiyat ul-Wudu

This prayer is offered after performing ablution and it is made up of two *raka'at*. (*Muslim* v1 P 120, *Nasai* v1 P 36)

Salat ul Hajah

(This is a prayer for the fulfillment of a need or desire.)

Whoever has a need concerning this world or the next, let him perform ablution well and then pray this prayer two *raka'at* – *salatul Hajah*. Then let him Extol Allah, involve blessings on the Prophet صلى الله عليه وسلم and make this supplication.

لا اله الا الله السليم الكريم سبحانه الله رب العرش العظيم والحمد لله
رب العالمين استلكت موجبات رحمتك وعزائم مغفرتك والغنيمة من كل بر
والسلامة من كل اثم لا تدع لي ذنبا الا غفرتة ولا هما الا فرجته ولا
حاجة هي لك رضا الا قضيتها يا ارحم الراحمين

There is no god but Allah, the Clement, and the Bountiful. Glory is to Allah, Lord of the Great Throne! Praise is to Allah, Lord of the Worlds! I ask You the means to (obtaining) Your mercy and the ways to (secure) Your forgiveness, and a portion from every piety and safety from every sin. Leave none of my sin unforgiving, and no anxiety unrelieved, and none of my needs – with which You are pleased – unfulfilled. O the Most Merciful of those who show mercy! (Tirmizi v1 P 63, Ibn Majah)

Istikharah (Prayer For Divine Guidance)

If anyone faces a situation when he cannot come to a decision, let him pray two *raka'at* *salatul-Istikharah* and make this supplication:

اللهم اني استخيرك بعلمك واستقدرك بقدرتك واستلكت من فضلك
العظيم فانك تقدر ولا اقدر وتعلم ولا اعلم وانت علام الغيوب اللهم ان
كنت تعلم ان هذا الامر خير لي في ديني ومعاشي وعاقبة امري ول عاجل
امري واجله فاقدري لي ويسره لي ثم بارك لي فيه وان كنت تعلم ان هذا

الامر شر لي في ديني ومعاشي وعاقبة امري ول عاجل امري واجله
فاصرفه عني واصرفني عنه واقدر لي الخير حيث كان ثم ارضني به

O Allah! I ask You for the good through Your knowledge and I ask You for power through Your power and I ask You from Your infinite abundance, for You have power while I have none, You know While I do not know and You are the One who knows the unseen. O Allah, if in your knowledge this matter (here, he should specify his desire) is good for me regarding my religion, my livelihood and any affairs in this worlds and the next, ordain it for me and make it easy for me, then bless me in it. But, if in Your knowledge, this matter is bad for me with regard to my religion, my livelihood and my affairs in this world and the next, then turn it away from me and turn me away from it. Ordain good for me wherever it is, then make pleased with it. (Tirmizi v1 P 63, Ibn Majah P 99).

Then, he must do towards which he is inclined.

The Prayer Of Repentance

If anyone happens to commit a sin, then it is *mustahabb* for him to perform ablution and pray two *raka'at* prayer. He may then repent to Allah and ask Him to forgive him his sin. (Tirmizi v1 P 54, Ibn Majah P 101)

Allah has said:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ لَكَ جَزَاءُ عَمَّ
مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتُ جَارِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا .

And those who, when they have committed an indecency or have wronged themselves, remember Allah, and seek forgiveness of their sins. And who forgives sins but Allah? And they persist not in that (wrong) which they have done, while they know it. Those! Their recompense is forgiveness from their Lord, and Gardens underneath which river flow, therein they shall abide. (Al-Imran, 3:135-136)

Prayer On Undertaking A Journey

It is *mustahabb* to pray two *raka'at* while proceeding on a journey and on returning from it. (Muslim v1 P 248, Tabarani)

Prayer On Donning The Ihram

It is *masnoon* to pray two *raka'at* when assuming the *Ihram* that is, going into the state of *Ihram*.

Prayer Before Being Killed

If a Muslim is being killed, then it is *mustahabb* for him to pray two *raka'at* and repent to Allah and seek His forgiveness. (Mishkat)

Kusuf And Khusuf

The solar eclipse is called *Kusuf* and the lunar eclipse is called *Khusuf*. Two *raka'at* are *masnoon* on each occasion, and the prayer is observed in a normal manner. (Athar us Sunan v2 P 111, Bukhari v1 P 14 Abu Dawood v1 P 185)

The *Salat ul-Kusuf* is prayed in a congregational form in the *Jami' Masjid*. The recital is long but the *Imam* recites inaudibly. (Musnah Ahmad) The *salat ul khusuf* (on the lunar eclipse) is prayed individually by everyone at his own home. A supplication is made at the end of each prayer. In the *Salat ul-Kusuf*, the *Imam* makes the supplication while the worshippers behind him say *Aameen*! He prays the *salat ul-Khusuf* individually so everyone also makes the supplication.

When There Is A Storm, A Difficulty Or A Worry

It was the practice of the Prophet صلى الله عليه وسلم whenever there was a storm to engage himself in (voluntary) prayer. He did the same thing when faced with any difficulty or worry. (Abu Dawood v1 P 185)

Istisqa' (Supplication For Rain)

Istisqa' is a supplication for rain. While prayer is not particular for this occasion, prayer may be observed too. Or, only a supplication may be made and forgiveness is asked for through *Istighfar*. Rather, on such occasions the Prophet صلى الله عليه وسلم often made a supplication only. (Bukhari v1 p136, Muslim v1 p293) *Hadrat 'Umar* and *Hadrat Ibn 'Abbas* رضي الله عنه are also reported to have only made a supplication and *Istighfar*. (Bukhari v1 P 137, Bazl v2 P212)

We have evidence of this in the Qur'an also:

رَاغِبِينَ رَبِّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

Seek forgiveness of your Lord; Surely He is ever forgiving, He will send down upon you rain in torrents, (Nuh, 71:10-11)

If prayer is observed, then the Muslim ruler or the *Imam* must go out of the inhabited place (to deserted land) humbly and pleadingly. The unbelievers must not be taken along. The *Imam* must lead the people through two *raka'at* prayer and recite in an audible voice and deliver a sermon too as during 'Eid prayer. He must then engage in *Istighfar* and make a supplication of *Istisqa*. For example, he may make this supplication:

اللهم اسق عبادك وهيمتك وانشر رحمتك واحي بلدك الميت

O Allah, give Your slaves and Your animals drink. Spread about Your mercy and give life to your dead land. (Abu Dawood v1 P 182, Muwatta Imam Malik P 72)

The *Imam* must upturn his sheet or handkerchief but not the worshipper behind him. The upper side must face down and the bottom side must be upside. (Abu Dawood v1 P 180)

PRAYER WHEN AFRAID

A worshipper is not exempted from observing prayer at any time – right at the time of fierce fighting at the war front. However, the method is altered. The Muslim army is made up into two groups. One of them will pray one-half to the prayer behind the *Imam* while the other faces the enemy. After the first group has prayed one-half of the

prayer, it will face the enemy while the second group will pray behind the *Imam* the other half of the prayer. The *Imam*, on completing the prayer, will make the salutation and the two groups will complete their remaining prayer by themselves. During the period they pray, they will have their weapons with them so that the enemy may not attack them on finding them busy in prayer. Allah has said:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً

And when you (O Prophet) are among them (the Believers), and you stand to lead them in *Salah* (at the time when you fear an attack by the enemy), let a party of them stand with you, and let them retain their weapons. Then, when they have made their prostration, let them go to your rear, and let another party who have not yet prayed come forward and pray with you, while talking their precautions and their weapons. Those who disbelieve long that you should be negligent of your weapons and your baggage, so that they may swoop down upon you all at once. (an-Nisa, 4:102)

Hadrat 'Abdullah bin 'Umar رضى الله عنه has said:

غزوت مع رسول الله صلى الله عليه وسلم قبل نجد فوازيبا العدو فصافنا لهم فقام رسول الله صلى الله عليه وسلم يصلي لنا فقامت طائفة معه واقبلت طائفة على العدو فركع رسول الله صلى الله عليه وسلم بمن معه وسجد سجدتين ثم انصرفوا مكان الطائفة التي لم تصل فجاءوا فركع

رسول الله صلى الله عليه وسلم بهم ركعة وسجد سجدتين ثم سلم فقام
 كما واحد منهم فركع لنفسه ركعة وسجد سجدتين

I was with the Messenger of in the *Ghazwah* towards Najd. When we had draw up in rows against the enemy then (because it was time for prayer); the Messenger of Allah صلى الله عليه وسلم led us in prayer. So, one party stood up behind him in prayer while the other continued to face the enemy. After the Messenger of Allah صلى الله عليه وسلم had gone through the bowing posture and both prostrations, these people took the place of the other party and faced the enemy. The people who had not prayed came (to prayer). The Messenger of Allah صلى الله عليه وسلم went through the bowing and both prostration's of the second *raka'at* and (after tashahhud etc.) turned in salutation. Then, each of the two group performed the bowing and two prostration's and completed their (one more) *raka'at*. (Bukhari v1 128)

The one *raka'ah* each is offered when the *Imam* and the *muqtadis* are, all of them, on a journey and it is a four *raka'at* or two *raka'at* prayer. If the *Imam* is a resident then he will lead each of the group through two *raka'at*. When the *Maghrib* is prayed, the *Imam* will lead the first group through two *raka'at* and the second through one *raka'ah*.

If it is not possible to pray even in this manner, and a fierce battle is raging, then everyone must pray individually without forming a congregation. Each will pray in whatever position he is – on foot or on horseback. If he can face the *Qiblah* he may turn that side otherwise he may face whichever side he can.

Allah has said:

وَإِنْ خِفْتُمْ فِرْجَالًا أَوْ رُكْبَانًا

And if you are in fear, (you may pray) on foot or riding... (al-Baqarah, 2:239)

Various Possibilities in Prayer

To Pray While In Sitting Posture

A worshipper is not permitted to pray the *fard* prayer sitting down if he has the ability to pray in a normal manner in the standing posture. However, he is permitted to pray the supererogatory prayers in a sitting posture but he will earn a half reward for that. It is reported by *Hadrat 'Imran bin Husayn* that:

سألت رسول الله صلى الله عليه وسلم عن صلوة الرجل قاعدا فقال ان
صلى قائما فهو افضل ومن صلى قاعدا فله نصف اجر لقائم

I asked the Messenger of Allah صلى الله عليه وسلم about prayer in a sitting posture. He said, "If one prays standing it is better but if he prays sitting down, he will get half the reward one earns while praying standing. (*Bukhari* v1 P 150, *Muwatta Imam Malik* P 48 transmitted by *Anas* رضى الله عنه)

As for the voluntary prayers about which we know that the Prophet صلى الله عليه وسلم prayed sitting down that was the prerogative of the Prophet صلى الله عليه وسلم and he got a full reward for that. However, if we pray sitting down we will get half the reward (for these voluntary prayers).

Hadrat 'Abdullah bin 'Amr رضى الله عنه has said

حدثت ان رسول الله صلى الله عليه وسلم قال صلوة الرجل قاعدا نصف الصلوة فاتيه يصلي جالسا فوضعت يدي على راسه فقال مالك يا عبد الله بن عمر وقالت حدثت يا رسول الله انك قلت صلوة الرجل قاعدا نصف الصلوة وانت تصلي قاعدا قال اجل ولكني لست كاحد منكم

I was told that the Messenger of Allah صلى الله عليه وسلم said, "A persons prayer sitting down retains reward for half the prayer." But, when I approached him, I saw him praying seated down. I kept my hand on his head. He said, "What is it, Abdullah bin Amr?" I submitted to him, "Messenger of Allah صلى الله عليه وسلم I was told of this Hadith that you have said that praying sitting down earns reward for half the prayer but you are yourself praying in a sitting posture?" He said, "But I am not like you!" (That is, I get a full reward in that position, too!) (Abu Dawood v1 P 153)

Whoever Gets To The Bowing Posture Gets The Raka'ah

According to Hadrat Ma'az bin Jabal رضى الله عنه the Messenger of Allah صلى الله عليه وسلم said:

إذا أتى أحدكم الصلوة والامام على حال فليضع كما يضع الامام

When one of you comes for pray and the Imam is at some stage (in prayer) then he must do as the Imam that does. (Tirmizi v1 P 76)

After reproducing this Hadith, Imam Tirmizi has

والعمل على هذا عند اهل العلم قالوا اذا جاء الرجل والامام ساجدا فليسجد ولا تجزئه تلك الركعة اذا فاته الركوع مع الامام

The learned men, practice what it say here. They tell us that if the Imam is prostrating himself, the late-comer must also prostrate himself but if does not find the Imam in the bowing posture, he will not said to have gained that raka'ah. (Ibid)

We find in Abu Dawood:

عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم اذا جئتم الى الصلوة ونحن ساجدون فلا تسجدوا ولا تعدوها شيئا ومن ادرك الركعة فقد ادرك الصلوة

Hadrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said, "When you come to prayer and find us in the prostration posture you too come to it but do not count it. But, he who gets to the bowing posture gets the raka'ah. (v1 P 175)

Allamah Ibn Rashd Maliki رحمه الله has said:

الذى عليه الجمهور انه اذا ادرك الامام قبل ان يرفع راسه من الركوع وركع معه فهو مدرك للركعة وليس عليه قضاءها

It is a general opinion that if anyone attains the bowing position before the Imam raises his head, then he gets that raka'ah and will not have to redeem it. (Hidayt ul-Mujtahid v1 P158)

More *Ahadiith* and reflections on the behavior of the Companions رضي الله عنهم will be found in *Musannaf Ibn Abi Shaybah* (v1 P 243), *Kitab ul-Athar* by Imam Muhammad (v1 P 347).

We find in *Dar Qutni*:

من ادرك ركعة من الصلوة فقد ادرك قبل ان يقيم صلبه

Whoever gets the *Ruku'* (bowing posture) before the *Imam* straightens his back, he has got that *raka'at*. (v1 P 132)

Observing Two Prayers At Once

There are three possibilities in which two prayers may be observed at once.

Jama' Taqdimi: To pray *Zuhr* and *Asr* at the time of *Zuhr*. Or, to pray *Maghrib* and *Isha* at the time of *Maghrib*.

Jama' Takhirin: To pray *Zuhr* and *Asr* at the time of *Asr*. Or, to pray *Maghrib* and *Isha* at the time of *Isha*.

Jama' Suwari: To pray each of the four prayers *Zuhr* and *Asr*, and *Maghrib* and *Isha* at its own time but in such a way that the preceding prayer is prayed at its last time instead of the *musnoon* time and the following prayer at its first time instead of its *mustahabb* time. It will thus seem that *Zuhr* and *Asr* have been observed together and *Maghrib* and *Isha* together although it is not so and each prayer was prayed at its time. This is only a collection in appearance.

At the *Arafah*, *Zuhr* and *Asr* are combined together as *Jama' Taqdimi* and at *Muzdalifah Maghrib* and *Isha* as *Jama' Takhiri*. This combination is *wajib*. (Nasa'i v1 P 100)

Apart from these two occasions, *Jama' Taqdimi* and *Jama' Takhiri* are not allowed in any form. However, a traveler is allowed *Jama' Suwari* during his journey as is evident from the following *Ahadiith*.

عن عائشة قلت كان رسول الله صلى الله عليه وسلم في السفر يؤخر الظهر ويقدم العصر يؤخر المغرب ويقدم العشاء

i) *Hadrat 'Aishah* رضي الله عنها has said that the Messenger of Allah صلى الله عليه وسلم used to delay the *Zuhr* prayer during his journey and advance the *Asr* prayer as he would also delay the *Maghrib* prayer and advance the *Isha* prayer. (*Musnad Ahmad Tahawi* v1 P 80, *Mustadrak Hakim, Athar us-Sunan* v2 P 73)

عن ابن عمر نزل غيوب الشفق فصلى المغرب ثم انتظر حتى غاب الشفق فصلى العشاء ثم قال ان رسول الله صلى الله عليه وسلم كان اذا عجل به امر صنع مثل الذي صنعت

ii. One evening, *'Abdullah Ibn 'Umar* رضي الله عنه stood up on the disappearance of the twilight and prayed the *Maghrib* prayer. He then waited until the twilight had disappeared and prayed the *Isha* prayer. He said, "When the Messenger of Allah صلى الله عليه وسلم was faced with an emergency he did what I have done (today)." (*Abu Dawood* v1 P 187, *Dar Qutni*).

There is a *Hadith* by *Hadrat 'Abdullah bin 'Umar* رضى الله عنه in *Bukhari* (v1 P 238). We find from it a permission to perform *Jama' Suwari* not *Jama' Taqdim* or *Jama' Takhiri*. Every prayer is to be observed at its time. It has to be offered at that time alone not earlier, later.

قال ابن مسعود ان للصلوة وقتا كوقت الحج

Hadrat Abdullah Ibn Mas'ud رضى الله عنه said, "There is an appointed time for prayer as there is one for Hajj." (*Tafsir Ibn Kathir* P 432)

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Surely the *Salah* is prescribed for the believers at appointed times. (an-Nisa, 4:103)

Therefore, a prayer observed before its time will not be valid and will not serve as a redeeming prayer (for that time). A prayer offered after its time is over will not be regarded as a timely prayer but will serve as redeemed prayer. It is necessary for a prayer to be valid and timely that it is observed at the appointed time. In this connection, you must read the verse 238 of *surah al-Baqarah* and 5 of *surah al-Ma'un* and the commentary on these verses in *Tafsir Ibn Kathir* (v1 P 218 and v3 P 681).

عن أبي قتاده قال قال رسول الله صلى الله عليه وسلم ليس في النوم تفريط إنما التفريط في اليقظة ان تؤخر صلاة حتى يدخل وقت اخرى

Abu Qatadah رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said, "There is no remissness in sleep. It is only when one is awake that there is remissness and sin that a

person delays it until the time of the next prayer." (*Abu Dawood* v1 p79, *Tahawi* v1 P 61)

Hadrat 'Abdullah bin 'Abbas رضى الله عنه described the behavior of the Prophet صلى الله عليه وسلم to *Abu Sha'sha* رضى الله عنه in these words:

قال صليت مع النبي صلى الله عليه وسلم ثمانيا جميعا وسبعا جميعا قلت يا ابا الشعثاع اظنه اخر الظهر وعجل العصر واخر المغرب وعجل العشاء قال وانا اظن ذلك

I prayed behind the Messenger of Allah صلى الله عليه وسلم - eight *raka'at* at one time, and seven *raka'at* together. O *Abu Sha'sha*! I think he had delayed the *Zuhr* prayer and advanced the *'Asr* prayer and delayed the *Maghrib* prayer and advanced the *'Isha* prayer. *Abu Sha'sha* said that he believed so too. (*Muslim* v1 P 246)

When he was Caliph, *Hadrat 'Umar* رضى الله عنه sent instructions to all his governors that they must not observe two prayers at once.

الجمع بين الصلوتين في وقت واحد كبيرة من الكبائر

It is one of the grave sins to observe two prayers at one time. (*Muwatta Imam Muhammad* P 132)

To Lie Down After The Sunnah Of Fajr

We know from the *Ahadiith* that the Messenger of Allah صلى الله عليه وسلم prayed *Tahajjud* and *Witr* together at the last moments of the night. The time of *Fajr* would approach just as he finished those prayers. He would then pray two

raka'at sunnah of *Fajr*. Since there would still be time before people arrived and the congregational prayer held, and he had been awake long and occupied in prayer, sometimes he had a little rest after the *sunnah*. Sometimes, it also happened that he did not rest but talked to *Hadrat 'Aishah* رضى الله عنها.

We find in *Bukhari* both these manners of the behaviour of the Prophet صلى الله عليه وسلم.

عن عائشة قالت كان النبي صلى الله عليه وسلم اذا صلى ركعتي الفجر اضطجع على شقه الايمن

According to *Hadrat 'Aishah* رضى الله عنها when the Messenger of Allah صلى الله عليه وسلم had offered the two *raka'at* of *Fajr*, he would lie down on his right side. (*Bukhari* v1 P 155)

The other *Hadith* is as follows:

عن عائشة ان النبي صلى الله عليه وسلم كان اذا صلى فان كنت مستيقظة حديثي والا اضطجع حتى يؤذن بالصلوة

According to *Hadrat 'Aishah* رضى الله عنها when the Messenger of Allah صلى الله عليه وسلم had offered his prayer and, if I was awake, he would talk to me otherwise he would lie down until the *azan* was called for prayer. (Ibid)

Imam Bukhari has entitled this *Hadith* thus:

باب من تحدث بعد الركعتين ولم يضطجع

“On conversing after two *raka'at* and not lying down.”

There are different *Ahadith* in this chapter. The Prophet صلى الله عليه وسلم lied down before praying the *sunnah* of *Fajr* or after that; there *Hadith* on both possibilities (*Awjaz* v1 P 414). However, why did the Prophet صلى الله عليه وسلم lie down in this manner. We have a *Hadith* by *Hadrat 'Aishah* رضى الله عنها herself on this topic.

ان عائشة كانت تقول ان النبي صلى الله عليه وسلم لم يضطجع لئلا ولكنه كان يدأب من التعب ليقيم للصبح بنشاط

Hadrat 'Aishah رضى الله عنها said that the Messenger of Allah صلى الله عليه وسلم did not lie down to introduce a *sunnah* but he lied down to rest and fight tiredness so that he could offer *Fajr* prayer attentively. (*Musannaf Abdur Razzaq* v3 P 43, *Bazl* v2 P 261, *Fath* v2 P289.)

Thus, if anyone spends his night praying *Tahajjud* and voluntary prayers and so on until it is dawn then he may lie down after praying the *Fajr sunnah*. This will give the body rest and allow him to pray the *Fajr* with preparedness. However, if anyone spends the night indeed sleep, gets up for the *Fajr*, performs ablution and lies down to rest after offering two *raka'at sunnah*. Why does he do so? To observe the *sunnah*? The truth is that *sunnah* is observed if he gets up in the night to pray the *Tahajjud* until it is dawn; then after praying the *sunnah* of *Fajr* he may rest after praying the *sunnah* of *Fajr* he may rest his body before the congregational prayer with the intention to gain activities for the *Fajr* (*fard*). But, the point is that a person is not inclined to undertake something requiring effort but is prepared to take shelter behind *sunnah* and rest himself.

This is why *Hadrat 'Abdullah bin 'Umar* رضى الله عنه has called it a *Bid'ah* (an innovation). (*Musannaf Ibn Abi Shaybah* v2 P 249) *Hadrat Abdullah bin Mas'ud* رضى الله عنه also did not favor it. *Hadrat Ibrahīm Nakhi* رحمه الله said about it that it was the lying down of the devil *صحبة الشيطان*. (Ibid v2 P 248)

Impurity After Reciting Tashahhud

It is *fard* to come out of prayer with intention to do so. This means that the worshipper must sit in the last *Qa'dah* (sitting posture) for the time it takes to recite the *Tashahhud* and then he must come out of prayer doing something that shows he is out of it; this is *fard*. To come out through the salutation is *wajib*. This is because numerous *Ahadith* tell us that if anyone comes out of prayer after sitting as long as it takes to recite the *Tashahhud* and he employs any way other than salutation his prayer is deemed to have been properly completed.

For instance, we see in *Abu Dawood*:

عن عبد الله بن عمر وان رسول الله صلى الله عليه وسلم قال اذا قضى
الامام الصلوة وقعد فاحذر قيل ان يتكلم فقد تمت صلوته ومن كان
خلقه ممن اتم الصلوة

Hadrat 'Abdullah bin 'Amr رضى الله عنه has said that the Messenger of Allah صلى الله عليه وسلم said: "When the *Imam* has finished his prayer and is in the last sitting posture when he passes wind before he speaks with anyone then his prayer is completed and the prayer of those praying with him is also completed. (v1 P 107)

This *Hadith* tells us that prayer of the *Imam* and his followers is completed if the *Imam* passes wind (nullifies his ablution intentionally) although he has not made the salutation. Thus, the word '*salam*' is not *fard* but it is *fard* to come out of prayer by intention.

Besides *Abu Dawood*, we find similar *Ahadith* in *Tirmizi*, *Bayhaqi*, *Dar Qutni* and *Tahawi*. These are also reported by *Hadrat 'Ali* رضى الله عنه and *Hadrat 'Abdullah bin 'Umar* رضى الله عنه.

In one *Hadith* the words are *قبل ان يسلم* (before turning in salutation). This is a *Hadith* by *Hadrat 'Ali* رضى الله عنه.

اذا قعد قدر التشهد ثم احدث فقد تمت صلاته

If he has sat down as long as it takes to recite *Tashahhud* and then nullifies his ablution then this prayer is completed. (*Dar Qutni* P145, etc.)

However, this man is a sinner if he does it intentionally because he ended something as great as prayer in an unconventional manner, and he intentionally avoided the word *salam* that is *wajib*. Therefore, this prayer becomes *makrooh* to a degree of unlawfulness and it is *wajib* to repeat it. The saying in *Hadith* that the prayer is complete refers to the absolute obligation itself but because a *wajib* is omitted it can only be corrected by repeating the prayer. The sin that falls on the worshipper because of this is apart from the omission of the *wajib*.

The Supplications At Qawmah And Jalsah Are Made In Voluntary Prayers Alone

Some *Ahadith* recommended that we make certain supplications at the beginning of prayer, at *Qawmah*, at *Jalsah* and in the bowing and prostration postures. These supplications should be made in voluntary prayers only as explained in some *Ahadith*.

عن محمد بن مسلمة قال ان رسول الله صلى الله عليه وسلم اذا قام يصلي بطوعا قال الله اكبر وجهت وجهي للذي فطر السموات والا ارض حنيفا وما انا من المشركين

It is reported by *Muhammad bin Musslamah* that when the Messenger of Allah صلى الله عليه وسلم stood up to offer voluntary prayers, he would say *Allahu Aikbar* and then make this supplication: I have turned my face as a man of pure faith, to Him who originated the heavens and the earth, and I am not of the associators.” (*Nasai* v1 P 143) (From *Al-An'am*, 6: 79)

An individual prays the voluntary prayers by him and many prolong them as much as he likes. The *fard* prayer is observed with the congregation and the *Imam* must take into consideration the condition of his followers. If he makes the supplications and prolongs the prayer, his *muqtadis* might find it tiresome. The old and ill among them might feel uncomfortable. There may be someone who has left behind an incomplete task and he might feel distracted because of the lengthening of the prayer. An *Imam* is required to heed to these things. If he is praying the *fard* on his own or a voluntary prayer, he may prolong it as much as he wishes.

عن ابي هريرة ان رسول الله صلى الله عليه وسلم قال اذا صلى احدكم للناس فليخفف فان فيهم الضعيف والسقيم والكبير واذا صلى احدكم لنفسه فليطول ما شاء

i) According to *Hadrat Abu Hurayrah* رضي الله عنه the Messenger of Allah صلى الله عليه وسلم said: “If anyone of you leads men in prayer, he must shorten the prayer because among his *muqtadis* there would be weak people, sick people and old men. However, when he prays individually, he may prolong it as much as he likes.” (*Bukhari* v1 P 97, *Muslim* v1 P 188)

عن ابي مسعود ان رجلا قال والله يا رسول الله لا تاتخر عن الصلوة الغداة من اجل فلان مما يطيل بنا فما رأيت رسول الله صلى الله عليه وسلم في موعظة اشد غضبا منه يومئذ ثم قال ان منكم مستغفرين فايكم ما صلى بالناس فليخفف فان فيهم الضعيف والكبير وذا الحاجة

ii) According to *Hadrat Abu Mas'ud Ansari* رضي الله عنه someone said, “Messenger of Allah صلى الله عليه وسلم I get delayed because of so-and-so in the *Fajr* prayer. He prolongs it very much.” *Abu Mas'ud* رضي الله عنه said, “On hearing him say so the Messenger of Allah صلى الله عليه وسلم became angry – so angry that I had not seen him like that when sermonizing or advising.” He then said: “There are some people among you who turn other people away from prayer. Listen! He who leads other people in prayer must pray a light prayer because among your followers there will be the weak, the old and those who are occupied in some way.” (ibid)

عن انس بن مالك قال ما صليت وراء الامام قط اخف ولا اتم من النبي صلى الله عليه وسلم

iii) *Hadrat Anas bin Malik* رضى الله عنه has said that he had never prayed a prayer behind any other *Imam* lighter then the prayer behind the Prophet صلى الله عليه وسلم and more complete. (ibid)

iv) *Hadrat 'Uthman Abu al-'As* رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم got him to undertake:

إذا أمت قوما فأخف بهم الصلوة

When you lead men in prayer, you will make the prayer short. (Muslim v1 P 188)

v) *Hadrat 'Abdullah bin 'Umar* رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم would command us to adopt shortness (in prayer). (*Nasai* v1 P 132)

Obviously, the *Imam* will fulfil all those things that are necessary to perfect prayer. These cannot be shortened. He will lighten those things that are not necessary to perfect it; among these are the supplications recommended at *Qawmah*, *Jalsah*, etc. because perfection and completion of prayer does not depend on observing them. Rather, they prolong prayer and inconvenience the *muqtadis*. Therefore, if a worshipper who prays by himself whether it is *fard* prayer or voluntary may take these supplications during the prayer, but not on *Imam*.

If an *Imam* knows his followers to be strong and willing so that they will not be inconvenienced or tired if the

prayer prolongs and there is no stranger among them, then he may include these supplications in the prayer. An *Imam* is after all responsible to keep the convenience of his followers in mind. He must lead the prayers bearing in mind its *fara'id*, *wajib*, *sunnah* and *mustahabb* (absolute obligation, lesser obligations, the *sunnah* and the recommended). He must not, however, pay too much attention to the *mustahabb* that people get tired of prayer or congregational prayer. (al-Kawkab al-Dari v1 P 133 Fath ul Mulhim v2 P 38)

Giving Response To Verses In Prayer

When the *Imam* recites the Qur'an in prayer, there will be certain chapters or verses that are interrogative. Neither will the *Imam* give the answer to the question nor will the follower behind him. The *muqtadi* (follower behind the *Imam*) will listen to the recital in silence.

If anyone recites the Qur'an outside prayer, or listen to someone else recite it, and he comes across a verse putting a question, then he must give an answer. The method of giving an answer is found in the following *Hadith*:

Hadrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم said: "If anyone recites the *surah al-Jin* and comes to the verse *اليس الله باحكم الحاكمين* (Is not Allah the Justest of Judges?) (95:8), he must say *بلى وانا على ذلك من الشاعدين* (why not? And I bear witness to that!).

If anyone recites *surah al-Qiyamah* and arrives at the verse *اليس ذلك بقادر على ان يحيى الموتى* (What, is He not Able to bring the dead to life? – 75:40), then he must say *بلى* (why not? Surely, He is able to do it).

If anyone recites the *surah al-Mursalat* and comes to the verse:

فَيَا حَيِّثُ بَعْدَهُ يُؤْمِنُونَ

(In what discourse, after this, will they believe? – 77:50),

أَمَّا رَبُّهُ

He must say (we have believed in Allah!). (Abu Dawood, Tirmizi, Mishkat v1 P 81)

Nowhere are we told in this *Hadith* that when the *Imam* recites these verses, we must respond to them in prayer. The apparent meaning of this *Hadith* is that if it is outside prayer that a reply is given to these verses. It is because if a reply is given in prayer, that prayer will lengthen and it will be a negation of those *Ahadith* that bind the *Imam* to keep in mind the convenience of the weak among his *muqtadis*. If a reply is given in prayer, the *Imam* will stop at the verse and proceed further only after giving a reply. However, 'Allamah *Hafiz Ibn Hajar Asqalani* has declared that this *Hadith* is weak. (Mirqat v1 P 537)

In another *Hadith*, it is explained more clearly that the response is given when one is not engaged in prayer.

عن جابر قال خرج رسول الله صلى الله عليه وسلم على أصحابه فقروا عليهم سورة الرحمن من أولها إلى آخرها فبكوا فقال فقد قرأنا على الجن ليلة الجن فكانوا أحسن مردوداً منكم كت كلما أتيت على قوله فَيَا أَيُّهَا رَبُّكَ تَكْذِبَانِ قَالُوا لَا بَشَرٌ مِنْ نَعْمِكَ رَبَّنَا نَكْذِبُ فَلَمَّ الْحَمْدُ

It is reported by *Hadrat Jabir* رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم came before the Companions رضى الله عنهم. He recited to them the *surah ar-Rahman* from the first verse to the last. The Companions رضى الله عنهم observed silence. He said to them, "I had recited this *surah* to the *jinns* on the *Laylat ul-Jinnah* (night of the *jinns*). Those people were better than you in responding. When I recited فَيَا أَيُّهَا رَبُّكَ تَكْذِبَانِ (which, then, of the bounties of your Lord, will you belie? – 55:13 etc.), they responded with the words لَا بَشَرٌ مِنْ نَعْمِكَ رَبَّنَا نَكْذِبُ فَلَمَّ الْحَمْدُ (No! None of your bounties will we deny our Lord! All praise is for You!)" (Tirmizi, Mishkat v1 P 31)

This *Hadith* tells us very clearly that the Holy Prophet صلى الله عليه وسلم recited *surah al-Rahman* outside prayer and desired the Companions رضى الله عنهم to reply to the verse فَيَا أَيُّهَا رَبُّكَ تَكْذِبَانِ (which, then, of the bounties of you Lord, will you belie?). It is also clear that the Prophet صلى الله عليه وسلم recited this *surah* before the *jinns* and they gave a reply. (al-Kawkab al-Dari P 132, Mirqat al-Mafatih v1 P 536).

GLOSSARY

<i>'Asr</i>	: The afternoon prayers.
<i>'Isha</i>	: The night prayers
<i>Al-Hashr</i>	: The Gathering. Resurrection and bringing together of all human being to receive Judgement.
<i>As-Salah</i>	: prescribed prayers; invoking blessings on the Prophet ﷺ. In this translation this word is used for prayers.
<i>Azan</i>	: Call to prayer
<i>Fajr</i>	: The dawn prayers.
<i>Fard</i>	: Absolute obligatory duty.
<i>Fiqh</i>	: Jurisprudence. Science of the laws of Islam.
<i>Fir'aun</i>	: Pharaoh
<i>Hadath</i>	: (p23) to be without ablution
<i>Hadrat</i>	: Title of respect.
<i>Hijrah</i>	: Migration to Madinah
<i>Imam</i>	: One who Leads the prayers.
<i>Iqamah</i>	: Call just before the congregational prayer begins and uttered in a lower voice

<i>Jama' Siwari</i>	: To pray each prayer at its time but the preceding one at its last time and the following are at its earliest time.
<i>Jama' Takhiri</i>	: To pray two prayers at the time of the following prayer <i>Zuhr</i> and <i>'Asr</i> at the time of <i>'Asr, Maghrib</i> and <i>'Isha</i> at the time of <i>'Asr, Maghrib 'Isha</i> at the time of <i>'Isha</i> .
<i>Jama' Taqdim</i>	: To pray two prayers at the time of the preceding prayer <i>Zuhr</i> and <i>'Asr</i> at the time of <i>'Asr, Maghrib</i> and <i>'Isha</i> at the time of <i>Maghrib</i>
<i>Khatib</i>	: One who delivers the sermon
<i>Khutbah</i>	: The sermon on Fridays and Eid.
<i>Maghrib</i>	: The sunset prayers.
<i>Mi'raj</i>	: The ascension of the Prophet to the heavens and return in 3 A.M.
<i>Mua'azzin</i>	: One who utters the <i>azan</i> .
<i>Muqtadi</i>	: follower of <i>Imam</i> in prayers.
<i>Muqtadi</i>	: follower behind the <i>Imam</i>
<i>Mursal</i>	: incompletely transmitted <i>Hadith</i>
<i>Musannaf</i>	: subjectwise arrangement of the <i>Ahadith</i> .
<i>Musnad</i>	: a collection of <i>Hadith</i> according to the reports who related the <i>Ahadith</i> ?

Note: Please read, practice and convey the message of Islam to others! Jazakallah khairan.

<i>Mustahabb</i>	: Desirable (without obligation)
<i>Qarun</i>	: Corah
<i>Qiamah</i>	: (Day of) Resurrection.
<i>Qiblah</i>	: The direction of prayers – the Ka'bah
<i>Qir'at</i>	: recital of Qur'an.
<i>Raka'ah</i> (<i>al-Raka'at</i>)	: a unit of prayer
<i>Sadal</i>	: to hang a handkerchief over the shoulder.
<i>Sajdah sahw.</i>	: Remedial prostration or the prostration of forgetfulness.
<i>Sunnah</i>	: The sayings and doings of the Prophet ﷺ
<i>Sunnah ghayr</i> <i>Mua'kadah</i>	: unemphasised <i>Sunnah</i>
<i>Sunnah</i> <i>Mua'kadah</i>	: emphasized <i>Sunnah</i>
<i>Surah</i>	: Chapter of the Qur'an. There are 114 in all.
<i>Sutrah</i>	: covering, screen, something placed before those so other people may pass by
<i>Ta'awuz</i>	: Seek protection of Allah

<i>Taba'een</i>	: epigones, those Muslims who met the Companions of the Prophet ﷺ
<i>Tahiyyat ul-Masjid</i>	: Two <i>raka'at</i> voluntary prayer on entering the mosque
<i>Tahiyyat ul-Wudu</i>	: Two <i>raka'at</i> voluntary prayer after performing ablution
<i>Takbir Tahrimah</i>	: The first takbir in prayer
<i>Tasmiyyah</i>	: the <i>Bismillah</i> , commencement in the name of Allah
<i>Tayammum</i>	: Dry ablution.
<i>Thana</i>	: Praise
<i>Ummah</i>	: Community, nation, and people (particularly those people who abide by the rules of Islam).
<i>Wajib</i>	: Obligatory duty less than <i>fard</i> .
<i>Wudu</i>	: Ablution
<i>Zawal</i>	: Inclination of the sun towards the west when the sun passes the meridian.
<i>Zuhr</i>	: The noon prayers.

Salah is a pillar of Islam. It is its essence and is described as a believer's *mi'raj*. When the Prophet ﷺ was taken on the night journey and ascension to the heavens, Allah presented to him fifty salah per day which were reduced, in practice, to five but they continue to earn reward of fifty. This shows that a worshipper must give it his full attention and offer it correctly. This book, *The Way the Noble Messenger Offer his Prayer*, explains the correct way to offer salah. Its contents include the merits of salah and proof of its obligatory nature, the pre-requisites of offering salah and the correct hours for it, the number of units per salah and the place of the congregational salah. In short, this book takes the reader all through the salah from the first takbir to the salutation, ending it and then supplications. It also teaches the super-erogatory prayers and the funeral prayers and how to redeem missed prayers. It is a compendium about this subject. Everyone must read it and keep revising it every now and then.

Darul-Ishaat presents its readers with a very valuable book. It is the pen-work of a great authority Mufti Jamil Ahmed Naziri.

E-mail: ishaat@pk.netsolir.com
ishaat@cyber.net.pk

THE WAY THE NOBLE MESSENGER OFFERED HIS PRAYER

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